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UNION THEOLOGICAL SEMINAR'S NEW YORK CITY

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## Thanksgiving

The Pilgrims of 1621 . . . they had so little
Yet they found it in their hearts
To give Thanks for what they had.
We Americans of today . . . we have so much
We, too give Thanks for what we have.

God's richest gift And today The lingering hope Of the oppressed In other lands. For that Freedom We give thanks Courage . . . To defend the Cause of Freedom
"With our lives Our fortunes and Our sacred honor." For that Courage We give thanks. We have Memories . We do not forget American bravery And sacrifice at **Valley Forge** The Alamo Gettysburg San Juan Hill The Argonne **Normandy Beaches** Iwo Jima And Korea. For those Memories We give thanks. **We have** Faith . . . In God In Nations And in ourselves. For that Faith We give thanks. We have That all Peoples Of God's world Will be united In everlasting Peace. For that Hope We give thanks.

We have the Bell . The Liberty Bell Whose inspiring Chimes now echo On foreign shores And whose Song of Freedom Is drowning out The bloody dirge Of communism. For that Bell We give thanks.
We have Unity ...
Though we may Disagree Among ourselves, At any real threat To our Freedom A united America For that Unity We give thanks. Wisdom . . To know that There are many Enemies at home Stealthily to Take our Freedoms From our children And our children's Children. For that Wisdom We give thanks.
AND SO WE PRAY: Give to us all The strength To keep Freedom At home To spread Freedom Abroad . Abroad . . . To pass Freedom Next generation Generations In a world

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Col. Fritz W. Nelson, Extension Sec., Central Territory

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#### NOVEMBER, 1961

A FAMILY MAGAZINE, independent and interdenominational. to the promotion of evangelical Christianity, church unity, religious and racial understanding, world peace, the solving of the liquor problem, the

service of the needy, co-operation with all who seek a more Christian world.	
This is West Berlin	7
The Church and TaxesFord Stewart	8
"Gamblism"—If You Win, You Lose	10
Religion in Gambling Town, U.S.A	12
I Was a Preacher in Las Vegas	14
The Compulsive Gambler	15
No Lack of Gain (fiction)	22
Alaska WeddingLillian Poling as told to Margaret E. Sangster	25
Never Be Afraid	26
The Story of Jim Weatherby The Bowery Mission guides another drunkard's steps toward Christ	31
Thanksgiving Table	37
We Spread Out Our Thanksgiving Feast	56
The Extra Book	72
Ball of Lint	78
Life-Giving Books	86
Records   Like	95

Movie Reviews ..... Book Reviews ..... Children's Books ..... Television ..... 21

Prayer for a New Sunday School Teacher.....Josephine Robertson 116

92 New Records ..... Editorial ..... 24 108 Christian Herald Pulpit ..... Women's Devotions ..... Questions and Answers ..... 28 Food Pages ..... 110 30 112 Lesson Background ..... Lines of a Layman ......

46 Daily Meditations ...... Audio Visuals ..... Cover: Painting by Ted Hanke, See page 44.

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CHRISTIAN HERALD for December is as crammed with good things as a Christmas stocking! Former Executive Editor (now Senior Editor of Reader's Digest) Clarence W. Hall shares his wonder at how Christmas came, and still comes. Not with swords' loud clashing nor roll of stirring drum, but with quietness, gentleness. Here are words to help you not only keep Christmas but cherish it!

Geoffrey O'Hara has written a brand-new Christmas song, just for you. Based on a poem by Margaret Sangster, The Star Road, complete with words and music for singing and accompanying, is ready to be premiered in your home.

Cynthia Pearl Maus turns her attention (and yours) to Christmas and the Fine Arts. Here's how to share the wealth of emotion that Christmas has created in

human hearts down the years.

A complete, small-book length story, Christmas Gift, is our gift to you. Written by Cid Ricketts Sumner ("Tammy, Tell Me True"), it's a fragile tale that will leave you with a strange sort of yearning. This month's chapter from Norman Vincent Peale's new book, The Tough-Minded Optimist, aims squarely at you and your problems. You won't want to miss Pray Your Way Through Difficulty.

Dr. Bryant Kirkland, successor to Dr. John Sutherland Bonnell, at Fifth Avenue Presbyterian Church, New York, preaches the Christmas sermon. Margaret Sangster writes folksily of The Night the Hearth Is Cold (and you know what night that is!). And the big announcement of the winners in the Sunday-school teacher

82

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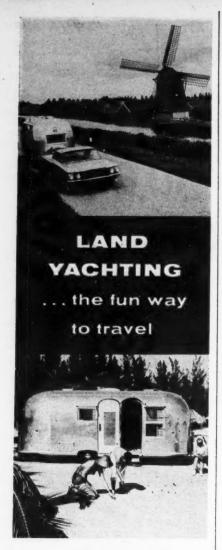
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## LETTERS

#### J. Edgar Hoover

In your editorial "We Regret" in the August issue you commented on the action of the United Presbyterian General Assembly on the film Operation Abolition and added: "Here we regret that with so much said in these assembly actions, nothing was said in support of the selfless leadership of Mr. J. Edgar Hoover who insists that 'our paramount adversary is Communism.' "The assembly did take action as follows: "The 173rd General Assembly commends the Federal Bureau of Investigation for its effective work in exposing and bringing to justice known Communist agents engaged in espionage or sabotage." This statement came in a section entitled "The Communist Conspiracy and American Freedom" in which the assembly spoke without hesitation concerning the very real dangers inherent in the international Communist conspiracy.

St. Petersburg, Fla.
REV. JAMES STUART DICKSON

#### Peace Corps

We appreciated the reference to Heifer Project, Inc., in Curtis Mitchell's "The Story Behind the Peace Corps" (July), but will you please inform Mr. Mitchell that our agency, which was organized by the Church of the Brethren, was incorporated in 1953 and now represents a cross section of American church and farm groups together with sponsorship from various service clubs and national organizations.

Upper Darby, Pa. DALE BARNARD

... The article was interesting—I read it twice. The Peace Corps is *not* voluntary, when one considers that taxpayers are compelled by law to support those who are willing to go. Government-backed aid of all kinds has been much less successful in these foreign lands than the voluntary groups, which have done a magnificent job.

Sarasota, Fla.

MRS. JESSIE R. SKILLING

#### Our Faces Are Red

I was surprised when I read the editorial in the September issue which said White Sulphur Springs is in Virginia. You must surely know that the beautiful resort is in *West* Virginia.

Athens, W.Va.

Mrs. R. M. WOODRUM

#### Hallelu jah

Frank Johnson Pippin's "The Fallacy of the Elsewhere" (sermon, Sept.) is one of the best messages I've read in the eight or ten years I've been subscribing. There was a brilliancy of idea, expression and inspiration which made the reader want to rise and shout "Hallelujah!" Also I appreciated the economy of words.

Menominee, Mich.

MRS. JAMES M. KEHOE

#### Evangelical Calvinism?

As a conservative evangelical, I was much disappointed in "What Evangelicals Believe" by H. J. Ockenga (Sept.). To presume that his views represent the whole evangelical movement can only be answered by saying that he writes for the Calvinists of the group but not for the Lutherans, the Weslevans and the Orthodox. Conservative Calvinists may be more organized and ready to dominate the movement, but their limited viewpoint does not speak for those who are less organized and perhaps more active in preaching the Gospel than they are in defending the faith. The author is too defensive, polemic and promotional to accurately present what evangelicals really believe.

Norway, Iowa Thomas D. Hersey

#### Lay Sermons

Lowell Thomas' great message, "The Value of Prudence" (June), is worthy of the fabulous name this reporter has created for himself in the hearts of millions of his listeners. I appreciate the forward-looking policy of the Christian Herald Pulpit in featuring sermons by laymen. This should stimulate interest among both laymen and the ministry because it gives laymen a voice.

Asheville, N.C.

HENRY W. LEDFORD

... I like Mr. Thomas as a news commentator but I do not think he is qualified to preach.

Philadelphia, Pa. NANCY EDWARDS

#### The Joneses

We have had the recording of the Bob Jones Songfellows called to our attention. [Reviewed in New Records, Sept.] I thought you would want to know that this group is not connected at all with Bob Jones University.

Greenville, S.C. DR. BOB JONES, JR.

CHRISTIAN HERALD



## "Because I was nervous to my fingertips, my doctor started me on Postum."

"You can imagine how it worried me, when I found it hard to thread a needle! Of course I wasn't sleeping very well, but I hadn't realized how unsteady I'd become. Time to see the doctor, I told myself.

"'Can't find anything wrong,' the doctor told me, 'unless maybe you've been drinking too much coffee.' It seems some people can't take the caffein in coffee. 'Change to Postum,' the doctor advised. 'It's 100% caffein-free—can't make you nervous or keep you awake!'

"Well—I've been blessing the doctor and Postum ever since! My nerves are much steadier, I sleep much better and I really enjoy drinking Postum. My only regret is I didn't change to Postum sooner!"

Postum is 100% coffee-free.



Another fine product of General Foods

### Gabriel Courier Interprets the News

UNITED NATIONS: Secretary General Dag Hammarskjold's tragic death hastened a showdown at the U.N. The Congo military debacle was probably the last straw in any case. When U.N. troops were used not to keep the peace but to try to force the reluctant Katanga to reunite with the Congo Republic, the resulting U.N. military humiliation was complete. As long as U.N. troops held their fire, they wielded an almost invincible force. As soon as they started shooting, they were simply an outnumbered, outgunned band of soldiers. Is the U.N. prepared to commit itself to military persuasion? If so, it will have to compete on military terms.

And while the debate rages over replacing Mr. Hammarskjold with a committee (Russia's ploy), it seems to us there are two other points also to think about. First, voting power in the U.N. Gabon, for example, with less than a half million population, has one vote in the General Assembly. The U.S., with 180 million people, has one vote. The 18 major nations with 1.5 billion people have 18 votes; 81 smaller nations with 500 million people have 81 votes. Size is not everything. (If size were the only criterion, Red China would be in.) But to assume that small nations make up in clearheadedness and pure heartedness what they lack in weight is to assume a good deal. Second, those who would like to expel Russia or somebody else ought to keep in mind that parliaments and courts are not made for people who agree with each other. Disagreement is their stock in trade. The U.N. was set up not because we all get along so well in the world, but because we don't. On that basis, we would seem to need the U.N. more than ever.

TESTS: What's Russia up to, with her atomic tests? Simply proving that she can make a bigger, more terrifying bang than the U.S.? Or is Russia on the track of something else-something like an anti-missile missile? We're working on that too. The country that gets it first will have a tremendous advantage. It can say to the other, "Your hydrogen bombs can't hurt me, for I can destroy them mid-air." Eventually, of course, if he were still in business, the other side would develop the same kind of defense. Then the race would start for an anti-anti-missile missile. And so on. (Man since the beginning of time has been outwitting himself!) A war might be fought-and won-by simply summoning a corps of enemy observers to see what you could do, quietly asking, "Give up?"

BETTER DEAD? In England a motto that's been making the rounds-and has supporters in America too--is "Better Red Than Dead." Not long ago, a letter came to the office here, rubber stamped in retaliation, "Better Dead Than Red." We certainly don't agree with the first, and we don't think the second expresses our American convictions, either. Our objective is not death, for ourselves and/or anyone else in the world. Wars are not fought on that basis. A more defensible motto for ourselves, one we can all back not merely with resignation but with enthusiasm, is "Best Alive and Free!" Certainly we have not yet passed the point beyond which such a goal is unrealistic -or unachievable!

POST OFFICE: One of its problemsit has had to work on a five-hour day, instead of the 12-19-hour day of which it was capable. This, not by choice, but because the "customers" of the post office carefully saved up their outgoing mail to drop into the mail boxes late in the afternoon. NIMS-Nationwide Improved Mail Service program-is the name of a campaign to help the post office help mail users, namely, you. Large users are asked to hold over nonpriority mailings for next-morning deposit. Everyone can help by mailing early, mailing often during the day, instead of waiting till the post office "rush hour" between 5 p.m. and 10 p.m. Until we're all co-operating, we certainly can't in good grace be overly critical of slow mails.

RAMPANT CROSS: Above the altar in the refinished chapel of Episcopal Christ Church Cathedral, St. Louis, a modernistic cross bears symbols of familiar St. Louis vocations. In addition to the fur trade, shoe business, courthouse, mastheads from the two daily newspapers, ticket stubs from the Municipal Opera—Stan Musial of the Cardinals and the insignia of a famous brewery occupy panels of the cross. It's "stirring controversy," we hear. No wonder!

COUNCIL: On November 19, the Third Assembly of the World Council of Churches will open at New Delhi, India. The suggested text of a prayer for the conclave has been sent to local congregations by the Council's 176 member churches. We are urged to pray that the grace and power of the Holy Spirit be with them. The prayer continues, "May He Who is the true Light be the light of their worship and their decisions, to the end that in their witness and service and unity Thy people may glorify Thy name in the whole world. As we are drawn together in prayer for those who represent us there, so may we be drawn by Christ into greater unity with one another, and by His grace become more faithful witnesses to that Light which is for the healing of the nations and the redemption of the world."

Instead of quibbling over that word "represent," let's say a fervent and reverent "Amen" to the pleas for light and grace, of which we all stand in need.

#### THE STATE OF THE CHURCH

An analysis of 1960 statistics compiled by the National Council of Churches and published in *The Yearbook of American Churches*, 1962.

CHURCH MEMBERSHIP: All churches reported 114,449,217 members, for an increase of 1.9 per cent over the 1959 figure of 112,226,905. These numbers represent a church population which is 63.6 per cent of the country's total—a .2 per cent increase over 1959. (Estimated population gain of the 50 States for the year was 1.8 per cent.) Largest denomination is the 9,893,094-member Methodist Church.

MAJOR FAITHS: Protestant membership of 63,668,835 represents a gain of 1.8 per cent over 1959's 62,543,502. Roman Catholic membership totals 42,104,900—a gain of 3.2 per cent over 1959. The 5,367,000 Jews represent for 1960 a loss of approximately 2.5 per cent from 5,500,000 in 1959. Eastern Orthodox membership is 2,698,663.

**CONGREGATION5:** Protestants gained 4,167 congregations to reach 289,299; Roman Catholic local churches number 23,393, a gain of 47.

RELIGIOUS EDUCATION: A drop in enrollment for religious instruction occurred in 1960. While 44,066,457 individuals received Sunday, Sabbath or released time (public school) instruction in 1959, the total for 1960 was 43,231,018. In 1960 Protestant enrollment was 40,241,650, or 93.1 per cent of the total. The previous year's Protestant total, while larger (40,349,972) was only 91.1 per cent of the total. Southern Baptist Sunday schools, leading again, increased their registration: 7,382,550 pupils over 7,276,502 in 1959. In second place is The Methodist Church, with 7,132,422 pupils.



Editor Atkinson strolls past an intersection in a new shopping center in West Berlin.

## This Is WEST BERLIN

By C. HARRY ATKINSON

Editor's Note: Dr. Atkinson, editor of CHRISTIAN HERALD'S Protestant Church Buildings and Equipment, recently spent six weeks visiting churches in Europe. His travels took him to West Berlin in early September. This is his account of what he saw and felt in that tense city.

As MY PLANE rolled to a stop in front of the air terminal at Tempelhof, West Berlin, I was reminded that this was the end of that historic airlift by which the Western Allies once supplied a city of two million people with the necessities of life, and by this courageous and daring gesture broke the strangle hold imposed upon West Berlin by the Communist regime. I felt that I was standing on heroic, if not holy, ground. What would I now see, hear and sense as I walked about the streets, talked with the people, sought to plumb the depths of spirit of these present day West Berliners as they live on their island of liberty surrounded by a sea of militant Communism?

Once outside the airport I soon came to the site of the Kaiser Wilhelm Memorial Church. Only a part of the tower of the old church survived the bombing during World War II. For some 250 days bombs rained down upon the city, all but obliterating its buildings and monuments. Like a huge broken

tooth (Berliners call it "the Hollow Tooth") this tower stands visible for a long distance, contrasting with the ultra-modern architecture of the new church building. This broken remnant of the old structure is maintained as a grim reminder of the ruin that war brought upon the German people. In some measure it prophesies the absolute destruction which will attend any future war, but it is also a symbol of the courage and industry of a people who have done much to bring a great new city from the piles of rubble which blocked the streets. A chime of six bells has been hoisted into the skeleton of the new steeple. The largest one bears the inscription (after Isaiah): "Your cities are burnt with fire but my salvation shall be forever, and my righteousness shall not be abolished." The second largest: "He hath not rewarded us according to our iniquities" (Psalm 103:10).

I was told that a million dwelling units and 85 per cent of the industrial plants of Berlin were destroyed by bombs. The few buildings that survived the bombing bear the scars of bomb fragments. Many vacant lots still remain as a silent indication of the awful ruin visited upon the city, though many new buildings, both commercial and residential, are rising. Often one sees gay, colorful flower boxes and the

(Continued on page 44)

## Burden to Others? NO!



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would I be to make it an outright gift but since my working days are nearly over I need to provide for myself so that I won't be a burden to others. I know of no safer way than such Annuities."

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## The Church and Taxes

PARTICULARLY within the last year the relationship between Church and State has commanded the impassioned interest of many millions of Americans. Our recent national election and the current debates on Federal aid to education have been loaded with direct and implied interpretation of the delicate balance between the rights of religion and government.

Now another facet of this multiple subject is getting increased attention from government, the press and church leaders. They ask, "Should we all take a fresh look at the tax status of the church?" Some looks already have been taken and, as is often the case with first looks, they have tended to sweep the horizon with little attention to starting points, problems or particulars.

W E think that one starting point is this: In the U.S.A., tax exemption for churches is not a privilege granted by the grace of government. It is an unwritten right inherent in the nature of our American relationship of State to Church. Those countries which may tax and otherwise regulate their churches can destroy them-and some of them have done just that.

Another starting point would be the admission on the part of some church bodies that they have taken advantage of their special tax-free status by operating businesses and entering into financial deals with certain secular business which prevent the government from collecting legitimate taxes.

We do not believe that anyone should be concerned with the nonprofit status of churches when they operate in all particulars of their many duties as churches. But the operation of a totally separated secular business for the profit of the church is something else again, and should not fall in a tax-free category. Not many will disagree with this proposition.

Some will say, "That doesn't go far

enough. What about dividends and interest? Should not this kind of church

income be taxable, too?"

And our answer is, "No, of course it should not be taxable."

Consider what happens when a church finds a \$100 bill in its collection plate. Great! No problem of any kind. But suppose, instead of the \$100 bill, the contributor gives a share of stock. Some probers (and church spokesmen) are saying that the church should pay an income tax on the proceeds from dividends and/or capital gains from that share of stock and/or on the value of the stock itself.

What is a church, given stocks and bonds directly or by bequest, supposed to do with them? Convert them immediately? How soon? Into what? The idea is fantastic.

Go back to the \$100. Suppose the church doesn't happen to need the money at once and puts it into a savings account on which interest is paid. Is the interest taxable though the principal itself is not? Why should it be?

Or take a bookstore operated by a religious publisher. Assuming that strictly religious titles may be sold without incurring a business tax, what is strictly religious? Bibles only? Of course, most Bible editions are published for profit.

IT is easy to agree that a Catholic church, let us say, could not legitimately stretch its tax-free status over the operation of a haberdashery. But might not the same Catholic church conceivably set up a tax-free rosary business to meet a particular religious need, as it sees the need? Does a Protestant church that sells pot holders as a money-raising project on a casual basis become a taxable business thereby? Suppose it sells the pot holders on a nationwide basis, or frequently, or regularly? Where is the line to be drawn? When we get into this how farhow much area, there's no end to confusion.

All we're saying is, let's not rush off halfcocked. It would be regrettable to bog down the genuine concern which the churches have for not only fulfilling

their civic responsibilities but for exemplifying good corporate citizenship. It would be lamentable to stir up a witch hunt through the ledgers of every church and non-profit organization in the country, religiously oriented and otherwise. And it would be catastrophic to raise the specter which the Constitution tried to bury for goodthat is, what makes a church (especially one with which you don't agree) a church?

Some churches are engaging in financial activities which they cannot possibly justify under the Great Commission. Some are probably doing it unthinkingly; others have no doubt hunted avidly for money-multiplying operations. Their own civic consciences, let alone their Christian consciences, ought to prod them to a quick disengagement.

Every thoughtful churchmember wishes to clarify the tax problem in the complex Church-State relationship. Why not begin at the completely obvious point-where churches are running secular businesses for the profit of the churches? Any church will have such opportunities and must resist them.

The source of church income must be considered as well as the use to which the church puts income. But if the analyzing of source calls into question wholly defensible and completely legitimate sources of income, our whole concept of charitable responsibility is threatened. Where is the logic in any proposal suggesting that a gift to a church which is tax deductible to the giver should be taxable to the church which receives it? Many churches and non-profit organizations owe their very existence to income received from endowments and investments given to them as gifts. How is this income less legitimate, more rightfully taxable, than money in the collection plate?

Let those who are looking at this tax problem start at the obvious tenderness of a church's running a secular business. To go beyond that would be lancing a small sore with a battle ax.

> -FORD STEWART. Publisher, CHRISTIAN HERALD



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By HOWARD WHITMAN

THE scene was a juvenile detention home in Baton Rouge, Louisiana, a quiet remote place not far from the airport. I had gone there to talk to a couple of boys, brothers, Pete, aged 14, and Sylvan, 17. These boys had run away from home in Chicago and were picked up bedraggled, dirty and half-starved.

This was their story:

Their mother was a card player. "Not just an ordinary card player like some other people," Sylvan explained. "She played every night and sometimes in the afternoons, too. If it wasn't cards it was bingo. She used up just about all the family money."

"-and ours, too," Pete joined in. "We shined shoes and ushered in theaters and Mom borrowed every cent we

brought home."

"Borrowed—and never paid back," Sylvan added.
As I spoke with the boys, in their bluejeans and T-shirts,
I had before me a case record drawn up by one of the
social workers. My eye caught this line: "Mother more interested in gambling than her children."

What about father?

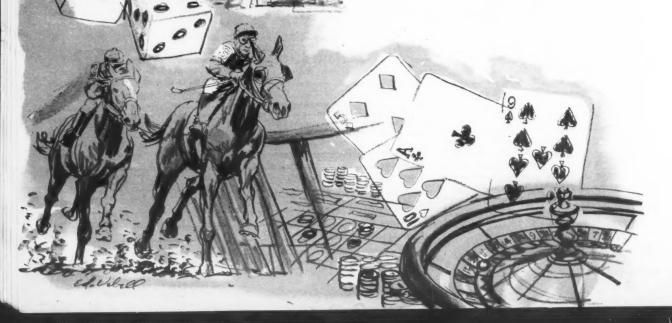
"He's a nice guy," Sylvan explained. "But he just couldn't control mother on her card playing. He wanted to, but well, I guess he just wasn't as strong as a father ought to be. When Pete and I would get in a row with Mom, Dad always tried to be the peacemaker and he would end up on her side."

Young Pete's eyes were getting moist. "That's why Syl

and I decided we'd better head out," he said.

The juvenile authorities had contacted an agency in Chicago and attempts were being made to put this family back together. It was going to be a big job.

ILLUSTRATED BY ED VEBELL



# -if you win, you lose

"We're up against a case of *gambling neurosis*," a worker at the detention home explained. "This is always a tough nut to crack. Compulsive gambling is like compulsive drinking. Alcoholism is bad enough—but this can be even worse."

"Gamblism" some doctors and psychologists are beginning to call it: a compulsive urge to gamble which can drive a man or woman to the same dire extremities as

the compulsive urge to drink.

It is estimated that some fifty million Americans gamble. They wager approximately thirty billion dollars a year. Of this the profits of the far-flung, and often illegal, gambling industry amount to some six billion dollars a year—more than the combined profits of U.S. Steel, General Motors, General Electric and scores of other top industries combined. Gambling in America is big business.

Obviously not all those who wager are neurotic gamblers; neither are all who drink, alcoholics. But it is estimated that one out of ten who gamble—five million men and women—are either already hung up on the shoals of compulsive gambling or are headed in that direction.

It is the compulsive gamblers and the ones headed for compulsion who keep the gambling industry in business. They are the bread and butter. They gamble far more per capita than the occasional wagerer, and the five million of them probably account for 80 to 90 per cent of the

gamblers' take.

The reason we have failed as a nation to control gambling is implicit in these figures. We have failed to understand the compulsive gambler. And thus we have failed to do anything about him or for him. We have attacked gambling as though it were a misdemeanor, a popular vice, a peccadillo which could be snuffed out by a rap on the knuckles or occasional police raids. Such tactics are doomed to failure as were our historic attempts to combat excessive drinking in the same way. Understanding gamblism is quite as essential if we are to get anywhere in this area as understanding alcoholism has been in that area.

LITTLE need be said to establish that this country is in a gambling mess. Our Senate recently said it for us. At the Senate Investigations Subcommittee hearings in August, Chairman John L. McClellan acknowledged that today gambling is "organized crime's most profitable source of money." And that money divides itself roughly into 40 per cent profit and 60 per cent overhead. The overhead in this case is corruption. As Senator Henry M. Jackson, a member of the Subcommittee, asserted, "The hoodlums buy off the judge, they buy off the prosecutor, they buy off the sheriff and the local police."

An earlier Senate inquiry, the Kefauver crime investigation, brought out that "more racketeers have been spawned by gambling than by prostitution, narcotics, abor-

tions, extortion or any other racket."

It is probable that anti-gambling laws have been broken

by the rank and file of the population more frequently than any other laws on the books, with the possible exception of traffic laws. The reason is twofold: First, gambling laws are so patchwork and so inconsistent from city to city and state to state that many people have scant respect for them. On what moral basis, for example, can a horse bet be a legal act within the confines of the race track and a lawless act away from the track—as it is in many states? Second, in the view of many, the law always runs into trouble when it attempts to limit personal human behavior which does not harm the person or property of anyone else—the "old futile attempt to legislate personal morals," as some judges view it.

Corrupt judges quite routinely dismiss cases against the operators of the gambling industry and honest judges quite as regularly dismiss cases against individuals brought before them for playing pinochle for money or betting on a horse or shooting craps. In Chicago a follow-up study was made on 5,585 gambling arrests. It was found that 5,023 of the defendants got no penalty in court whatsoever. The others, 10 per cent of the total, received fines averaging \$15.25. Not a single defendant was sent to jail.

HE futility of the legal approach has been well stated by one judge, himself personally opposed to gambling in any form. Said Judge Frederick L. Strong, of New York

City Magistrates' Court:

"As a judge who presides frequently over our special court for gambling cases, I have come to realize that the laws against gambling are of the type of criminal legislation which is most difficult to enforce and which is most susceptible to corruption in its enforcement. They are paternalistic in nature, by which I mean that they were cast primarily to protect the citizen against his own weakness rather than to protect him against the depredations of others. It has never been found possible to establish an individual's own moral standards by legislation and the authorities have rarely felt a burning zeal in enforcing that kind of legislation. As a result, no noticeable progress has been made in reducing gambling in any form."

Judge Strong pointed out that if there were to be noticeable progress, it would have to be made in the realm

of ethics and mental health.

If more could be learned about the gambling compulsion and ways to overcome it, not only would we be on our way to putting the racketeers out of business but, more important, we could achieve the rescue of thousands, perhaps millions of individuals from anguish and ruin. That is the challenge.

What is the nature of the enemy?

"The gambler," says sociologist David Allen, "represents a type who has not learned to face the problem of life directly and simply. He prefers to evade reality through magic rather than through (Continued on page 59)

GAMBLING HALL



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#### As a Las Vegas newspaper editor sees it

#### By ED REID

Las Vegas, Nevada, city of 64,000 souls and 7,000 solor machines, is also a city of 70-plus churches, and some 25,000 church members. As much as 15 per cent of the total annual budgets of the churches comes directly from the city's gambling industry, for which Las Vegas is more widely known than for its religious zeal. As to indirect financial support of churches by the gambling emporiums, you can charge off just about all the rest of the total church budget, but by the time the funds are run through the cash registers of supermarkets, gas stations and the like, they are presumably filtered of their impurities.

That devious and modern expression "co-existence" has had a strange and paradoxical flowering in Las Vegas where the churches are, for the most part, striving to offset the efforts of legal gambling which extracts \$200 million a year from almost 9 million tourists.

It is not so easy to preach against gambling in a state where gambling is the main economic bulwark. There is a slogan among those who must go forth to raise money for the various Las Vegas charities to the effect that "the gamblers have put a roof on every church in town." This is partly true and most of the clergymen seem almost helpless to stem the tide. Some feel that Las Vegas is a challenge worthy of any minister's mettle, that his intellectual armor can be tempered in this Babylonian fire that burns hotter nowhere else on earth.

Many have not shared his views, but the Rev. Welles Miller, pastor of the Las (Continued on next page)

# I WAS A PREACHER IN LAS VEGAS

By WALTER BISHOP

"WHAT special problems does a pastor in Las Vegas have?" I am often asked, when people learn I was a minister there for 16 years. A few examples from those days will tell at least a part of the story

least a part of the story.

"Tell the pastor," the young woman said to her husband even before they had had opportunity to seat themselves in my study. She spoke with great agitation. The eyes of the man to whom she spoke failed to meet either his

wife's or my own,

"Tell the pastor," she repeated insistently. And when he could find neither voice nor words in which to do so, she proceeded—after the fashion of wives immemorial—to confess her husband's sins. For six weeks he had lost every dime from his pay checks in slot machines. Unable to face his wife, he had wired her aged father that she was critically ill and had thus wrangled one hundred dollars from him. And like all gamblers believing their luck will turn, he had lost the one hundred dollars also.

The problem of gambling for a Las Vegas pastor is a continuing one.

I remember a building contractor who came in from Florida to find a dry climate for his wife, whom he intended to bring when he had made the arrangements. Her illness had been pronounced cancer of the lung and she had been given six months to live. In my study he bowed his head upon my desk and literally shook it as sobs wracked his body. He had gambled away his money and even his car as he had attempted to recoup. "To think it could happen to me-I who have always handled money and men," he said. Now he was asking work of any sort to enable him to buy a bus ticket back to his home in Florida where he would return empty handed to his dying wife.

Here was the never-ending stream of persons, sometimes six or seven in a single day, asking money for meals or to send a wire or for a ticket home. Sheepishly they told how wallets had "been lost" or purses "stolen." And so they were, but by their own avarice!

Here was the distinguished clergyman, imported as a vacation supply. A champion of orthodoxy, known far beyond the borders of his state, he preached his sermon in a leading church and then spent the week end gambling. Some of his congregation came to me to talk about it. "How, how...?" they asked. He was only one of countless Christians who feel at liberty to live by lower standards on vacation, and especially among strangers, than they would in their own communities.

Yes, a pastor in Las Vegas shares untold heartaches. Not all of them arise from gambling. But many do.

It makes one wonder, how did gambling come to be tolerated in Nevada? For the answer, look at history.

The men who colonized the East—such areas as Massachusetts, Rhode Island and Maryland—hoped to establish homes and support families, but even more, they came seeking religious freedom, seeking God. This religious motive was not the dominant one for those who came to Nevada in the wake of the gold rush in '49. Among native Nevadans it is not at all unusual even today to find those, who with their parents and grandparents before them, have never affiliated with the church.

PART of the problem is the immense distances. One-fourth of the people of the U.S. still live in too great geographical isolation to attend church, most of them in the West. For instance, in Esmeralda County, Nevada, in which the famous town of Goldfield is located, less than 3 per cent of its inhabitants are members of any church according to the last religious census. In fact, there is not an operating church in the county! And if there were, too many Protestants would find reason not to become a real part of that isolated local church if it were not representing their own denomination!

The existence of gambling in Nevada is due in large measure to the fact that historically much of the state's population has had no Christian teaching over the years and hence has had no moral yardstick against which to measure gambling and other issues.

(Continued on page 57)

(Continued from previous page) Vegas Community Church believes: "Being in Las Vegas is like being on a battlefield. I wish that every minister could spend an internship here instead of in some eight-hour town. If you want to find out about human beings, this is the place to do it, in this 24-hour town. It is like being a doctor who sees people sick in the hospital as compared to a doctor who fools around with books outside the hospital. There is no question of whether gambling is legal or illegal, for gambling is rooted in the desire of human beings to get something for nothing."

The Rev. Mr. Miller says that he tries to get across the idea that this is not possible. Nevertheless, "A man or woman who gets into trouble through gambling in Las Vegas would also be getting into trouble through gambling in some form anywhere in this world. Basically these individuals are compulsive gamblers led by a strong desire to get something for nothing and they would be overcome by this drive wher-

ever they might be."

Mr. Miller said his church had never

benefited from gambling.

Paragraph 2025 in a book titled Discipline of The Methodist Church is titled "Public Morals" and it reads: "Gambling is a menace to business integrity.... The measure taken to disorganize this traffic in evil deserves warm approval from Christian citizens." The former pastor of the First Methodist Church of Las Vegas, the Rev. Donald O'Connor, once showed this extract to a member of the press.

Said he: "There is no way any church in Las Vegas can avoid being benefited through gambling. Many of my parishioners are employed by the gambling element. We here are building a new church that will cost \$220,000. We already have almost \$50,000 of this amount. Thirty thousand comes from a Las Vegas man who owns the property on which is situated the Golden Nugget gambling hall. Without this income he could not give this amount of money. Therefore it derives from gambling. What can I do about it? Nothing."

Dr. O'Connor has since left his Las Vegas pastorate for another area. The church building program he initiated

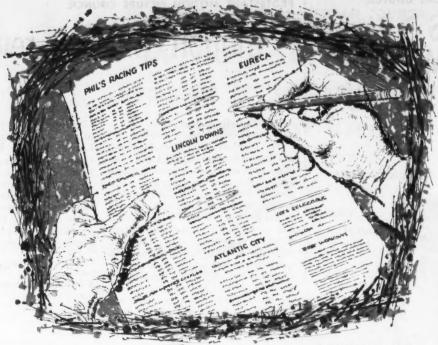
was successfully concluded.

The Rev. Martin Paul, pastor of the Good Shepherd Lutheran Church, some time ago told this reporter that the construction of his parsonage was made possible by funds including \$1,000 contributed by gaming interests.

"I am not proud of this fact," he said, "but there is nothing I can do."

Notes I have made over the years reveal a diversified reaction to the gambling element by ministers.

One who has also since left Las (Continued on page 54)



ILLUSTRATED BY ED VEBELL

# The Compulsive GAMBLER

As told to FRED R. ZEPP

A COMPULSIVE gambler lives in an unreal half-world. Almost always, he has to lie and cheat. Chances are, he's also a thief—or worse. I know. For 15 years I was a compulsive gambler.

I lied. I stole from the two companies I worked for. I shattered my health. I almost lost my wife. I alienated my sons. But until I came to my senses not long ago, when I was on the brink of suicide, none of that mattered. The only thing in life was a fast horse.

At the outset, let's get our definitions straight.

Basically, there are three types of gamblers.

The first is the ordinary bettor who goes to the track once in a while, wins or loses a few dollars, and regards it as recreation. Morally wrong, probably, but he keeps it all within reasonable limits; he's not a sick man.

The second is the professional. He's cagey; he risks his money only when the odds are right—and makes a pretty tolerable living out of his knowledge and his hunches. Most people would

agree that what he does is wrong-but he's a long, long way from being sick.

Last—and most pathetic—are the compulsive gamblers. Until recent years, no one knew much about us. We're sick people. Like alcoholics, once we start we can't stop.

That's the way it was with me. Whether he bets the horses or plunges on any sort of baseball, basketball, or football game—how many runs either side will make in an inning, how many points will separate the basketball losers and winners, or whatever—the compulsive literally cannot stop.

In my case, my trouble started as part of my business.

I'd always been a successful salesman, even as a kid out of high school. After World War II, I became a sales representative and customers' man for a major manufacturer of electrical appliances. The least I ever earned in that job was \$15,000 a year. Usually it was considerably more. About five years ago I became sales manager for a competing firm; my income went up an-

other \$5,200 a year—but, due to my gambling, all it meant to me was a steadily increasing pile of debts.

Ironically, if I hadn't been such an efficient sales representative I'd never have landed in so much trouble.

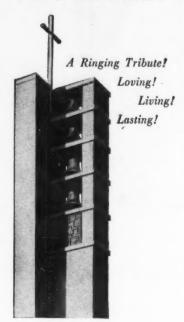
For when my boss called me into his office that day back in 1953 he told me that since my sales record had been outstanding for a long time the company had chosen me to entertain its biggest customers. He wanted me to take certain clients to race tracks in our area (I lived outside Philadelphia on the Main Line and worked in the heart of the city) and pick up the tab. I could lose up to \$150 a day, including incidental entertainment on the big accounts, and the firm would reimburse me. So I began betting for myself and the clients.

None of us knew it then. But it was like handing a loaded gun to a child. Within weeks, I was sneaking off to the track on my own. In a way, my ability was working against me. I could spend

(Continued on page 20)

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## motion picture reviews

★ The Young Doctors (Drexel, Millar-Turman. U.A.) The popular but aging head pathologist in a New York hospital is jealous of his position when his young assistant arrives. But between them they solve several dramatic cases, developing a mutual respect. When the older man retires he is at peace. This educational and psychological drama provides interesting glimpses of the practice of medicine, hospital procedures and administration. It is an absorbing presentation of life and death, professional issues, conflict of personalities. Not for the fainthearted: the operating room, laboratory and dissecting table are all necessary to realism.

Filmed with the assistance of the A.M.A., this is a significant production which both adults and youth will appre-

★ Bridge to the Sun

(Cite Films. MGM)

This moving tragedy is the romantic account of Gwen Gerasaki's life with her Oriental husband. Gwen, a young woman from Tennessee, meets a Japanese diplomat at an embassy function. They fall in love and marry without the consent of the Japanese ambassador. During a visit to Japan, the bride realizes the differences in the cultures and learns to accept that which she does not understand. When a daughter is born, she is named "Mako," bridge between two worlds. Returning to the U.S., the family encounters difficulties inherent in circumstances leading to Pearl Harbor. Her husband being forced to leave America, Gwen follows him to spend the war years in Japan. Hardships of the husband's grave illness and their inevitable separation are bravely endured. Beautiful authentic backgrounds of Washington, D.C., and Japan, in excellent black and white photography. This thought-provoking presentation is an important one for adults and youth, with accurate Japanese customs, pathos without sentimentality.

★ Greyfriar's Bobby

(Disney. Buena Vista) A most enjoyable, presumably true story about Jock, an old Highlands shepherd, and his Skye terrier. The dog has been immortalized in Scotland for his undying faithfulness and love for

his master. When Jock became too old to work Bobby could not be kept at Cauldbrae farm, but found ways to escape to join his master in town. Even after the latter's death the dog insisted on keeping vigil over Jock's grave. Through adventure and adversity Bobby was a legendary figure, guest of the city. Beautifully produced, with an excellent British cast, this is good family entertainment.

#### FAMILY

Everything's Ducky (Col.) Two frustrated Navy men and their objectionable martini-drinking duck are located at a desert rocket-launching site.

#### ADULTS AND YOUTH

Mysterious Island (Col.) Extremely involved mystery-science fiction, loosely based on a Jules Verne novel.

Noose for a Gunman (U.A.) Hero escapes the noose prepared for him, pays for past misdeed and helps round up villains.

#### ADULTS AND MATURE YOUTH

The Pit and the Pendulum (A.I.) Melodrama freely based on Edgar Allan Poe's classic tale. Suspense in weird color and dark deeds.

The Thunder of Drums (MGM) Grim Western depicting Apaches ravaging the region of Fort Canby and the difficulties of the military there.

#### **ADULTS**

Back Street (U.I) Illicit love, tragic consequences. Lavish new treatment of Fannie Hurst's novel.

Claudelle Inglish (Warners) Disenchanted daughter of Georgia sharecroppers seeks revenge, creates greater unhappiness. Depressing, sordid.

The Trunk (Col.) Complicated melo-

drama: murder, drink, deceit, greed. Secret of Deep Harbor (U.A.) News reporter uncovers seamy side of the waterfront, crime syndicate. Stereotyped production, routine.

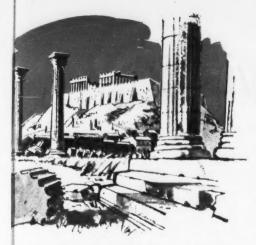
Editor's Note: Except where so stated, these reviews are not to be construed as endorsements either of specific films or of movie-going in general. They are for the guidance of readers who attend motion pictures, not inducements to those who do not. The "suitability" classification, moreover, is no guarantee the film is flawless; it is merely a guide.

Films starred (\*) are of exceptional merit.

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## PRE-MILLENNIAL? POST-MILLENNIAL?

Are you puzzled? Are you bewildered? Is your face turned into paleness at the sight of a world in collapse? Jeremiah says, "Wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness?" Jer. 30:6.

Are you pre- or are you post? Do you know the difference? Are you prepared for the Atomic Bomb? Are you ready for mass destruction? Is the smash-up of civilization "just around the corner"? Is there a way

out?

The Bible has the answer, and we want to send you facts which will help you understand it better. We want also to show you that the crisis hours of the days ahead require an immediate and intensive gospelization of Israel.

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lowing supplies:-

- That great scholar, Dr. Frank S. Weston's tract, "Pre or Post Millennialism, Does it Matter Which?"
- 2. A copy of our tract, "A Tomorrow for the Jews."
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- One year's subscription to THE CHOSEN PEOPLE, our noted Jewish missionary and Bible teaching magazine.
- 5. Dr. Arthur Petrie's tract: "Of the Jews."

There is also opportunity for you to make a gift for the world-wide work of the American Board of Missions to the Jews. It is a work to which your fellowship is always needed, and a work which will bring to you much personal blessing. Try it once and see for yourself.

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## Television

By FLORENCE HAMSHER

WHILE TV's bureaucrats have been busy thinking up excuses why TV programing isn't as good as it should be, Protestant church groups have been quietly at work financing as well as producing quality programs that are available free of charge to local stations. Here are some of their best programs, prepared for the current viewing season:

Davey and Goliath. Designed to show children what God is like, this 15-minute animated film has been enthusiastically received by children and parents ever since its introduction last spring. Davey and his over-sized dog, Goliath, clearly illustrate Bible maxims through realistic, modern-day experiences. The show's characters are made of foam rubber and heavy-gauge wire, then set in motion via a fascinating new technique.

This year the show is being carried by more than 200 stations in the U.S., Canada, Puerto Rico and the Virgin Islands. The last half of the 26-week series will be on the screens by early next year. The show is produced by the United Lutheran Church in America and distributed by the National Coun-

cil of Churches.

Breakthrough. Produced by the Methodist Television, Radio and Film Commission, this half-hour children's series has been thoroughly pre-tested and should be ready for release in early '62. The format is unique among children's shows. It uses a dramatic sketch to pose problems of very real concern to children but stops short of solution. A panel of youngsters 9 to 11 years of age then discuss what they have seen. The Rev. C. E. Atkins of Kingsway Methodist Church, Springfield, Monoderates the discussion which is terminated by showing the end of the film.

The film, however, does not solve the problem. Instead, it points to possible answers leaving it to the viewer to find the solution. Among the subjects to be considered: feeling of guilt, how to get along with difficult people, facing the fact of death (how it fits into God's plan for us), fears in a new situation, prejudice, the real value of possessions, and other problems.

Concepts. These five-minute programs, narrated by former screen star Lew Ayres, were first televised over a New York City channel last spring, are now in wide demand by churches, schools —even federal prisons. The first series dealt with such basic topics as humility, forgiveness, faith, love and freedom, showing the influence of the Bible in the development of these concepts. The new series, scheduled for release early next year, will cover truth, peace, immortality, justice, God, sin, hope, friendship and others. The programs are produced and distributed by the New York Bible Society.

Talk Back. Everyday social, economic and religious problems are dramatized in film sequences. At the crucial point, the film ends and a panel of local community leaders, usually moderated by ministers, takes up discussion of the problem. This year filmed discussions by well-known public figures are available to small communities which lack qualified panelists. The filmed portions are produced by the Methodist Television, Radio and Film Commission; local stations arrange the live panel discussions.

Light Time. (Reviewed February, 1961). Jim Stewart has a new pal this year — bumbling Tom Williams who makes all the mistakes and gets into all the grapes that children themselves do. This 15-minute show, selected for the 1961 American Film Festival, now reaches 135 stations including the Philippines, Puerto Rico and Newfoundland. It is produced by the American Lutheran and Augustana Lutheran Churches and distributed through the National Lutheran Council.

STRICTER SUPERVISION of the TV set is the best means of protecting your children against bad programing, says a new booklet just published by the Department of Health & Welfare, U.S. Children's Bureau. Points are aptly illustrated by Pogo cartoonist, Walt Kelly. The 28-page pamphlet, titled "Pogo's Primer for Parents (TV Division)" can be obtained from the Government Printing Office, Washington 25, D. C. at 20c per copy, with a 25% discount on orders of 100 or more.



proudly announces its newest release

## Musical Memories

An all-girl chorus sings the familiar hymn, "O Love That Wilt Not Let Me Go," and a choir presents an unusual arrangement of "Come, Ye Disconsolate," both accompanied by the Bob Jones University Orchestra. Dr. Bob Jones, Jr., interprets Bulwer Lytton's beautiful poem, "Aux Italiens." This fifteen-minute

color film of sacred melodies and a secular literary classic contrasts the failure of human love with the perfection of Divine love.



color rental \$7.50 also available long lease

write:

## UNUSUAL FILMS

**BOB JONES UNIVERSITY** 

GREENVILLE, SOUTH CAROLINA



The Compulsive Gambler (Continued from page 15)

half a day at the track, and in the other half make more than enough sales to keep up my quotas. The trouble was, right from the start I was from \$50 to \$75 a week short in my pay.

My remedy: take money out of our joint savings account without telling Josie, my wife. Soon the savings account was gone. But Josie didn't know.

By then I was really sliding. I was becoming two men: the carefree, wellheeled sales representative the world saw, and the jittery gambler I knew I was, living only from the end of one day's races to the opening of the next.

I spent two hours every morning figuring out my bets-what we call doping the horses. Then I'd get the bulk of my bets down. In Philadelphia, as in most major cities, bookies were a dime a dozen. There was one at the lobby cigarstand in my office building; a waiter in a restaurant across the street was another; three or four bartenders were in the business. They not only took my bets, they fell all over themselves to get my business when I really began to plunge. A bookie is a great accommodation for a gambler. After all, none of us can get to more than one track a day -thousands of bettors can't even make that. And most of the year, while the bettor is tied down to a job in one city, the horses are running at tracks many miles away.

That's where the bookie comes in.

Generally speaking, he'll take your bet for any race at any track in the country. Often the bookie you bet with is just one agent in a vast operation; he's the lowest rung on the ladder that leads to the upper echelons of organized crime. But you bet with him; if you win, he pays off. When you lose, he keeps your money. If he knows you well enough, he may on rare occasions let you bet on credit-but heaven help you if you welch! It was with these men that I made probably 75 per cent of my bets. The other 25 per cent I made directly at the tracks.

Again because of my job, I had freedom to get around. I patronized Bowie, Havre de Grace and Delaware Park in Delaware; Camden, Monmouth and Atlantic City in New Jersey; and even at times hurried up to Belmont, Aqueduct and Jamaica on Long Island. Almost every day the horses were going at one of these tracks, I'd be there.

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My days were nightmares of tension. Once I had my bets down with my bookie. I'd wait nervously until afternoon, then buy a fistful of tip sheets to see how the experts rated my horses. Then I'd hurry to the track or, if the races were far away, drop into a bar or a club to get the results.

As for my nights, they were worse. I'd go home to think over the money I'd lost, worry how to replace it, and start thinking about the sure-fire bets I'd make the next day.

When I think back now, I find it hard to face up to the tricks I pulled.

I still burn with shame when I recall the night I walked in our front door with \$4,000 in my pockets. It had been one of my good days. But it was a Friday, and this week end I wasn't going to be able to get any bets down until Monday.

Josie met me at the door. She had \$2 in her purse.

As usual, we owed everybody. The mortgage company. The utilities. A dozen loan sharks (Josie, thank heaven, didn't know about them then). Even our relatives. Our two young sons needed new heels on their shoes.
"Frank," Josie begged me as I

walked past her silently, "please give me some money. I can't feed the four of us all week end on \$2."

'I haven't got a dime," I lied. "My check won't come till Tuesday (another lie; I had drawn my commissions and expenses far in advance). Go see your father. Tell him the kids are sick. Or try my mother. She ought to be good for a few bucks."

Josie ran into our room. I could hear her sobbing. A few minutes later I heard the back door slam. With \$4,000 in the house, my wife, I found out much later, had to go next door, invent a story about losing her purse, and borrow \$10 to feed us.

It wasn't many months after that when Josie bought me a new power mower as a surprise. She had paid for it by taking money her parents and mine had sent to buy herself a birthday

The next day. I took it outside, made a pretense of trying it, then walked back in and told her it didn't work. "I'll take it to a repairman," I said.

AND I carted it off to a pawnshop. I got \$40 for the mower she had paid \$75 for the day before. I blew it in one race.

In those days, before our credit evaporated, I had another pet dodge. I'd buy jewelry in three or four stores on our charge accounts, walk down the block and pawn it for perhaps half its value. Then I'd bet with the money. Many a day, too, I'd go to half a dozen supermarkets and buy \$5 or \$10 orders, paying for each with a check for \$50 or \$60. The change meant another day's betting money. The food? Well, to keep Josie from finding out what was going on, I threw all of it down the sewer.

Then I'd have to scurry around, borrowing, juggling funds, even eventually embezzling, to keep those checks, and a hundred others like them, from (Continued on page 52) bouncing.

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## Editorially Speaking...

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IGHT OF GAMBLING ON a Luxury Liner Aids Cancer Fund"-thus reads the headline of the news story describing how "The pain of giving was eased considerably for 500 philanthropists. . . . They sailed aboard a luxury liner . . . dined and wined, danced, shot craps and played roulette, blackjack and chuck-a-luck-all for charity." The story continues, "Among them, and evidently enjoying themselves, were former President Dwight D. Eisenhower and his wife, Governor Robert B. Meyner of New Jersey and his wife, and many other notables. . 500 guests paid \$100 each for the party, plus whatever they spent at the gambling tables. All the proceeds went to the American Cancer Society's New York committee. . . . Gaming rooms did not open until the ship had passed the three-mile limit. . . . Mrs. Eisenhower played roulette, her husband visited the dice table.

When he left the table he was smiling. "I had a little luck," he said, "but I didn't win much." Others observed that he was enriched by \$60. Sweet charity would profit by at least \$80,000 from the event.

This is another sad commentary upon the state of society in a great republic, calendar date September 1961. One remarked, "This is a trial run—made respectable by a worthy cause and the presence and participation of a former President, his wife, the governor of a state, his wife, and other notables. The gambling potential of this event is incalculable."

#### ECUMENICAL OBJECTIVE?

DR. EDWIN ESPY, associate general secretary of the National Council, as reported by the *Religious* News Service, told the Augustana Lutheran Church at its 102nd annual synod that "organic union of member denominations was the ecumenical objective of the National and World Councils of Churches.' Speaking in Seattle, Washington, he said, that while the merging of churches "is not an end in itself, it is an act of obedience to Christ which will better enable the church to fulfill its task in the world." Dr. Espy sincerely believes that such "organic union" will be an "act of obedience to Christ." But this belief is far from the unanimous conviction or perhaps the majority conviction of his fellow Christians. Christ's prayer for the "oneness" of His followers is confused and misapplied when related to "ecumenical organic union." He addressed Himself to His intimates, to

individuals, and surely He pled for their spiritual unity since in form at least and as a group they were already a complete though lonely "one." Dr. Espy confirms the suspicions, the growing belief, that he does represent both the World Council of Churches and the National Council.

#### "DON'T OPEN UN TO RED CHINA"

THE ABOVE was the caption of an editorial appearing in the Chicago *Daily News*. Following is one paragraph from that editorial:

"By no stretch of the imagination has Red China demonstrated any willingness to abide by the UN charter. The rape of Tibet, the attempts to expand into India and Southeast Asia, as well as the unresolved conflict in Korea, all attest to the contrary."

To the shame of the Christian Church, as Christian Herald views the world scene, a news release from Philadelphia that announced the completion of the organization of the new United Church of Christ carried a resolution calling for the recognition of Red China and the admission of the Peiping government to the United Nations. We cannot accept the press release as accurate. But surely it is not short of tragic that such a release should have gone to the world. It remains for a secular newspaper to rebuke a Christian church. Surely atheistic Communism should not have any concessions from the Church of Jesus Christ.

#### DESTINY WAS KIND

Dag Hammarskjold, valiant for peace, fell at the very bleeding heart of a world in conflict. To our mortal sight, his death was one of the most untimely in all the history of world affairs. It is difficult to think of any worthy quality in which he was deficient, and his enemies are now his highest tribute. In the present crisis, of all leaders he more than any other is irreplaceable.

But to Dag Hammarskjold himself destiny was kind. Perhaps only defeat awaited him in Ndola. Who shall say? Perhaps in New York, Russia and her satellites had the votes to destroy his leadership. Now we shall never know. But well it may be that in his dying he has accomplished more for his cause than living he could have achieved. For such a death as his there is no negative answer. Of him it may be written that when last seen and heard, both physically and spiritually he was flying forward.

Janiel a. Polings

Mr. Zip beat a wild tattoo on the inside of the front door with his paws and barked madly, the daily signal that the mailman had come. Pam gave OF a finishing pat to the spread of her sixth bed, ran down GAIN the stairs and out the front door to the mailbox.

Along with the usual sizable grist of mail that comes to preachers' houses, Ad-Libs had come today. Pam walked out to the kitchen, rinsed out her breakfast coffee cup, refilled it from the cold pot and sat down in the study to read the slim little magazine that she looked forward to each month with an almost morbid anticipation.

In its pages were reported the busy comings and goings of Pam's former friends—career women in the advertising club to which she had belonged before she married Peter, became a

preacher's wife and moved out to a small town, 60 miles from the city. She had resigned her club membership when the children began to arrive and there wasn't money to cover dues and the fare back

Reading it makes me feel like such a nothing, she admitted to herself.

By LOIS J. HURLEY

ILLUSTRATED BY MILLER ...



## No Sunday Saints

By J. W. HAYWOOD, Jr.

TEXT: "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called."
—Ephesians 4:1

YOU have been called and are being called, today, to hep God to build in man the image and the dream and the reality of holy living and holy work.

One of the sad consequences of the institutionalizing of the Church of Christ is the professionalizing of both ministry and service. As a consequence we have a paid pastor, a paid assistant pastor, a paid church secretary, a paid organist, a paid soloist. Now I am not suggesting that these persons should not be paid, but I do maintain that one of the results of this purchase of high-class performance is that, first, both the area and the opportunity of participation in the activities of church func-tioning are restricted. Second, the feeling is generated and sustained that only specialists should perform. Since the basis of judging participation is technical excellence, the prevailing opinion is that only such excellence has place in the church program.

I know that you would much rather listen to a solo sung by some leading tenor than to one sung by me, but it is my honest belief that my rendition could be just as pleasing to God. In fact, I claim that it could be even more pleasing. God's yardstick is that of sincerity of method and motive—and He measures His children with His yard-

stick, not man's.

For this reason, you have, indeed, been called. You have been called whether your talents are large or small. Some persons honestly feel that there is no need for their small abilities when around them there are so many highly

capable individuals. Others are glad to have what appears to be a good excuse for doing nothing. Have you forgotten the parable of the talents? Your Heavenly Father, who created you, knows you far better than you know yourself. Therefore, you do not need to apologize to God, and less so to man. You certainly should use the gifts that He has given you in the service of His Church in every possible way.

Neither a mouse-like modesty nor a vaunting vanity should dispose you to wait until somebody seeks you out and urges you to do something. Walk straight up to your pastor after next Sunday's service and say: "Pastor, I've been neglecting my church. All I have been doing is just coming to Sunday services, putting money into the collection baskets and buying tickets for this and that. I want to do more. I can do more and won't be satisfied inside myself until I am doing more."

Can you imagine what the pastor's reaction would be, if just one person did that, or 100, or 200? Can't you imagine what effect such a spirit would have upon your church? The ministry of God is not the business solely of the minister of the church. God's business is earth's biggest business and there is much for every son and daughter to do. When you are about God's business, you are truly walking, as Paul puts it, "worthy of the vocation wherewith ye are called."

This matter of being called often reminds me of a high school friend of mine in Baltimore. For years I had played tennis with him, finding him to be a normal fellow, interested in games, girls, schooling, books, cars. All

(Continued on page 116)

(Continued from previous page) and forth to meetings, but she still subscribed to Ad-Libs.

Reading it makes me feel like such a nothing, she admitted to herself, and immediately felt a sense of guilt. She knew she'd get a strong reaction to the magazine today, for it was a drizzly, raw day with gusts of cold rain beating on the windows and sweeping away the last clinging leaves on the trees. Sure enough, Ad-Libs didn't help.

"Rachel Larkin spent August in Hawaii, going out by ship and returning by jet. She says it was a trip for remembering forever, with luaus, leis and hulas and not a volcano in sight."

That was the month Peter and I held retreats for the Junior and Senior Young People's Groups, Pam reflected. Two weeks apiece of hard camp beds, mosquitoes, cold lake water for swimming and discipline problems nightly.

"Marge Peterson writes greetings from New Delhi, where she is serving as a science adviser to the government, helping them evaluate the science courses they are offering in their schools. Sounds like a fascinating assignment and pay is probably lush but Marge says it is serious business through which she hopes to be able to push forward the cause of the young people of India."

Pam laid the magazine aside and thought of her latest cause-pushing projects, for the young Hollis people of the parsonage.

Let's see. Elections were coming up in 12-year-old Joan's home room for Student Council delegate and Joan wanted desperately to be chosen. Her best friend, Beth, had equal ambitions for the job and the girls had spent long, sighing minutes on the phone, trying to map out a strategy.

"Mother, I think we have figured out a foolproof formula—for getting nominated, at least," Joan had exulted last night as Pam wound up her hair in the murderous, bristly rollers on which the girls actually slept in order to achieve the bouffant effects currently popular. "Beth and I have agreed to nominate each other. Isn't that a slick solution? Not that I think I'll really get elected because, as Beth points out, they might think I'd be a wet blanket on the Council on account of Daddy being a preacher. But I don't think that should make any difference, do you?"

"Not a bit," Pam replied, stoutly.
"In fact, I think it should help you, though I can't guarantee that it will.
But, let me think about your plan for a bit and let's talk it over again."

Pam knew that Beth was not quite the generous-hearted girl that Joan was, as witness her remarks as just quoted. A defeat at the hands of her

(Continued on page 62)



#### IF I COULD PREACH A SERMON

J. W. Hayward, Jr., son of a Methodist minister, teacher of Latin at the Springarn High School, Washington, D.C., graduated from Lincoln University (Pa.), and has a masters degree from Columbia University, New York, and a diploma from the American Academy for Classical Studies in Rome, Italy. He is a lay speaker in the Asbury Methodist Church, active in the Men's Club and in civic affairs. He enjoys playing ping pong with his wife, Marie, and his children—Patricia, 17, John III, 16, and George, 8.

#### By LILLIAN POLING as told to Margaret E. Sangster

WHEN my husband told me, one evening more than a quarter of a century ago, that he wanted "a different sort of vacation this summer," I held my breath. When he added, "How do you feel about it?" I said, as usual, "Why, of course, Dear—anything you want is all right with me," but I didn't dream that our destination would be Alaska! Neither did I dream that I would be called upon to stage-manage a unique wedding!

Alaska was unknown territory to me, at the time. My only acquaintance with it was based on pictures of dogsleds, with great huskies pulling them, pictures of frontier taverns filled with wild looking prospectors, the poems of Robert Service and the stories of Jack London. I didn't realize that my husband would write to a missionary named Marsden, whom he'd never met personally, and ask if he could find suitable lodgings for a family consisting of one minister, the minister's wife, two of the minister's sons and the minister's five daughters, with the addition of Olive, the fiancee of Dan's younger brother, Paul. (Continued on page 30)

# Alaska Wedding



In this recent air view the seaport of Ketchikan probably does not look too much different from the way it did 25 years ago.

## NEVER BE AFRAID

First of a series of three articles by Dr. Peale, offering detailed techniques for bouyant living, glimpses into his own life experiences, his views on the successes and shortcomings of the church today

By NORMAN VINCENT PEALE

EVER be afraid of anybody or anything in this life." I remember that statement as though it were yesterday. The speaker was Grove Patterson, the place the editorial office of the old Detroit Journal, the time October,

But how? That was the big question. Grove Patterson said religious faith would help me. Well, I was a religious young fellow of sorts; my father was a preacher and I had been active in church all my life until I went to college. Then for four years, I'm ashamed to say, I scarcely ever went to church except when my parents came to visit me.

When at home on vacation I went every Sunday to hear my father preach. But he was different. It was manly downto-earth, practical stuff that he put out and he clearly showed that he loved the people sitting out front. He had been a doctor of medicine in his early days. Then following a serious illness he experienced a remarkable spiritual conversion and couldn't stay out of the ministry. He always wrapped medicine and religion together into a kind of body, mind and soul package. As I listened to him and lived with him, too, I grasped the tremendous truth that many of the ills of human beings, both of mind and body, originate in soul sickness.

From my father's practical religious emphasis I began to see that there was a way out of my own conflicts. This started me on the search for victory over myself, and for the strength and power I was sure Christianity offered. I did not find it at once; indeed it was a long and often frustrating search but I found enough so that, like my father before me, I too

felt a definite call to the ministry.

I entered Boston University School of Theology but did not find there the answer to my own problem which I was still seeking. The first attempt of the faculty was to upset my "simple" faith and to substitute an intellectualized approach to the teachings of Jesus which made of them a kind of social manifesto. They called this the "social Gospel"

approach, meaning the application of Christ's teachings to the problems of society. It was considered much superior to the seemingly antiquated "individual Gospel" or the saving of men's souls and minds. There was little effort to balance each important emphasis, the individual and social, as being included in a "whole or complete Gospel." But I was impressed by the faculty, the church leaders, the extra-smart students; and I became an enthusiastic exponent of the so-

called social Gospel.

However, after a few years of preaching this exclusive social emphasis, I began to grow skeptical of it as the answer of answers. What personal spiritual insight and strength I had was beginning to grow thin and stale. Also the plain people who came to my church seemed to be reached and gripped only when I talked with them, in a simple manner, about God's way to a better life. I began to question whether the social-ethical type of Christianity actually possessed the dynamic of personality change. I realized that individuals needed God in their personal lives before they would support God-centered social programs. And under the exclusive emphasis on this social Gospel I saw people deteriorating in their personal spiritual lives.

O being in a sincere dilemma I found myself thumbing So being in a sincere diffilm I have been page hoping to find definite programing of this social Gospel. I was naive enough to believe the New Testament to be our only really authoritative and basic document about what Jesus Christ really teaches. But my scholarly friends told me not to look there but rather to some vague source which they called "the best

I was greatly impressed by this superior wisdom (a hangover of my old fear of people-I've always been awed by scholars and the glib-tongued) and sought my answer in these so-called "best insights." But presently I began to ask questions: Who has these insights and what do they know anyway? And I realized further that even best insights may change with the passing of time while "Jesus Christ (is) the same yesterday, and today, and for ever." (Heb. 13:8)

Condensed from the book, The Tough-Minded Optimist by Norman Vincent Peale, © 1961 by Prentice-Hall, Inc.



I finally concluded that His teachings are primarily designed to develop Godly people out of this evil world. These Godly people would, if sufficiently de-paganized, have attitudes of concern for their fellow men. They would practice brotherhood and hold all men in esteem regardless of race, color or position. They would try to make life better for everyone, especially "these little ones" (Mark 9:42) meaning the weak and unfortunate. I saw that the principles of enlightened society grew out of such basic teachings. But I just never could go along with the bumptious assumption that to be a Christian I had to lead a strike or join a socialist party or push social legislation through Congress or call people reactionaries who didn't do so. I noticed how cocky and often downright mean the extremists were in both the liberal and fundamentalist camps and so I decided I would travel down the middle road with average sensible people who didn't have all the answers and who realized that fact but who were humbly seeking God.

I graduated from Theology School and took a church in Brooklyn which had only 40 members and a tumble-down little frame structure. Enthusiastically, I went out into the growing community in the effort to build up the church. I climbed stairways, pounded pavements and used every means at my disposal to reach people; and one by one brought them in until, in less than three years, we had nearly

a thousand members and a fine new building,

THEN I was called to a big beautiful church in Syracuse. It was a university pulpit and, still awed by scholars, especially by some who affected profundity, I delivered some real "intellectual" sermons. Then one of the professors, Dean Bray, a kindly man and a true scholar, took me to lunch one day and said, "Don't try to impress us with scholarship. You are our spiritual teacher; break the bread of life to us in pieces small enough that we can digest them. Simply be yourself and share with us in our need what God means to you and has done for you personally. Show us the way to peace, to understanding and to strength."

Well, the trouble was that I had just about lost what spirit-

ual vitality I had possessed. And it wasn't only that. Those old fears and pesky self-doubts still plagued me, and I was getting more tense and perturbed in mind and emotion. My religion, I had to admit, was not of sufficient depth, vitality or penetration. The super-duper ethical and sociological pattern that passed for Christianity and which, indeed, had come to dominate American liberal Protestantism was to me just plain unsatisfying and ineffective. If it couldn't change me, one person, how could it change anything, let alone society? I simply had to find something that would really work, or else. And I knew where to look for it, too.

I BEGAN a serious study of people who had experienced definite and profound changes in their personalities: former drunks, thieves, libertines; and troubled people of all kinds who were now entirely free of their former difficulty. I found in almost every case it was an in-depth surrender to Jesus Christ that had brought about the changes.

While none of the problems mentioned above were mine, I had some other difficulties that were equally as complicated and misery-producing. I had fear, shyness, self-doubt, feelings of inadequacy and a big inferiority complex. Could the act of surrender to Jesus Christ cleanse all this mess of weakness out of me as it had for the people studied?

In my mind I roamed far and wide in an attempt to find a system of faith and a method for practicing that faith that would give me a personal victory over myself. Before I could ever help other people to victory I had to find it for myself else it would be another case of the blind leading the blind

and both going into the ditch.

I found that a basic factor in living without fear is to hold and practice the simple belief that God will take care of you. This conviction was for me an important foundation stone in building courage. When a fear began to take hold of my thoughts, I would simply say, "Let go and let God." I would practice the mental attitude that it was now completely out of my hands and made myself willing to accept whatever the Lord's will for me might be. This procedure, as I found, does not come easily;

(Continued on page 40)

## DOCTOR POLING

## Answers Your Questions



Dr. Herbert E. Richards, his wife Lois, the Editor, Mrs. Poling and her companion, Miss Mae LeCount—vacationing in Idaho.

#### Unhappy Marriage

What help or hope is there for persons to have a happy marriage when they came into marriage not knowing the meaning of love nor how to choose a mate, and have come to realize the mistake they made in marrying, though neither has strayed? Please answer this question for me.

Illinois D. H

It is still possible for those who have married under the above described circumstances to save their marriage from disaster. Also it is apparent that they are doing just this. I could be more helpful if I could talk with them face to face. Their own minister should be able to help them and in their prayer life together they will find guidance from our Heavenly Father.

#### Position of Flags

What is the proper position of the flags in a church or auditorium? Should the church flag be at the left or right of the speaker as he faces the audience?

California Mrs. A. W. O.

Custom places the church flag at the left of the speaker and the Stars and Stripes at the right of the speaker when they are within the chancel and behind the speaker as he stands in the pulpit or at the lectern. If placed in front of the speaker, their position is reversed.

#### Cana Cocktails?

Invariably someone refers to the miracle of Cana as indicating Christ's approval of modern cocktail parties. Is

there justification for such a conclusion? FLORIDA T. T.

No! Even modern science declares the cocktail party is the father, or perhaps grandfather, of the modern duodenal ulcer. I am very sure that Jesus produced nothing in Cana of Galilee that could have injured anyone.

#### Longfellow

Can you tell me where the following quotation comes from—"Whom the Gods would destroy they first make mad."

MARYLAND E. B. F.

Longfellow-Mask of Pandora, Chapter 6

#### Strangled Fish

My husband is a great fisherman. I am greatly troubled by Acts 15:20— Gentiles are told not to eat things strangled. Would that apply to fish?

OHIO MRS. C.L.P.

I would not hesitate a minute about eating the fish that your husband catches. Eat them, enjoy them, and give your husband the satisfaction that he deserves for having caught them. If we were to direct our lives by isolated passages taken from their context in the Scriptures, we would never leave home in the morning and never get back at night. Specifically, I refer you to II Corinthians 3:6.

#### Civil War

What do you think of the revival of the Civil War scenes and spirit, the firing on Fort Sumter, recreating battles between the North and South? Is it good for American unity?

MINNESOTA I.B.

My answer is definitely no. It is not good for American unity. It is bad. I agree with James F. Byrnes, former Secretary of State and a former Governor of South Carolina. He expressed his belief in the good faith of the sponsors of the idea but went on record against this whole revival business. My family was a divided border family. We never talked about the Civil War, but always it was the War Between the States. Let us have done with the whole business and go forward forever together.

#### Syngman Rhee

Tell us why Syngman Rhee has been so badly treated. He is the Father of his Country and you have spoken of him very highly.

NEW JERSEY V.H

I do not have the answer to this question but every confidence that I placed in this man continues. He is not only the Father of his Country but he pays now an appalling price for all the tortured sacrifices he has made for Korea. At any rate, the accusations brought against him as to his personal wealth have been fully disproved—he is a penniless exile in Hawaii. But his personal honor remains unsullied and when history writes his story he will come into his own.

#### Adopt a Korean Child?

I would like very much to adopt a Korean child. There are a number of agencies that have appealed to me, and one has sent me literature, but it is not fully convincing. What would you suggesti

CALIFORNIA

REB

I have absolute confidence in the Christian Children's Fund and, of course, in our own Christian Her-ALD orphanage program in Korea. From time to time we carry detailed stories of the work. We can guarantee you that any money you may wish to contribute will be properly and fully invested and, of course, you will have the name, and eventually the picture, of the child.

#### False Doctrines

I am greatly troubled by false doctrines. Someone tells me that there are 80 or more of these. Even though I know the Lord is my personal Saviour and have been firmly established in my faith these many years, I am all upset. How may I find firm foundations again?

As to false doctrines, there may be 80 or there may be a thousand. I am sure they are quite beyond numbering. but since you know the Lord and have been within His grace all these years, surely you have the witness in your heart day by day. You have everything that is required for your peace of mind now and for your eternal salvation.

#### Chain Letters

Do you never make an exception in the matter of chain letters? Are not some chain letters good?

MASSACHUSETTS

I make no exception in the matter of chain letters. Frequently the purpose is good but the principle and the method are wrong, entirely so. Just now I have two more of these things on my desk. One is a "good luck prayer" which carries 19 signatories and I am instructed to add my name at the bottom and remove the one at the top. Against all the promised curses that frequently accompany such as this, I have removed everything to my waste basket. The second letter admonishes me to copy and "see what happens to you in four days." Now I shall never know!

#### Denominational Divisions

Is there anything in the Scriptures justifying our having denominations? VIRGINIA

There is no reference to denominations in the Scriptures-nothing said for or against. Specifically, Christ prayed that His disciples might be one." This unity, in my opinion, was not a command for organic unity but a call to spiritual oneness.

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CHURCH NAME DENOMINATION. P-111 (Continued from page 25)

But, because my husband was born with the spirit of adventure in his soul and an explorer's heart, I was accustomed to sudden geographical changes. I told myself, "I'll take this in stride and chalk it up to experience!"

We heard, in due time, from Mr. Marsden. He had arranged for us to live in the top half of his own home, and he hoped we'd be very happy there. His home, he added, was on Annette Island, which sounded curiously civilized. Dan was overjoyed by the whole arrangement, as excited as his two boys, and the girls and I began to catch fire from that excitement.

Before going to Alaska, we attended the International Christian Endeavor Convention, which was held in Portland, Oregon, where my husband succeeded Dr. Francis E. Clark, founder and president of the Christian Endeavor movement. At this convention we had the good fortune to meet Mr. Marsden; he was territorial secretary of Christian Endeavor in Alaska. We were surprised to discover that he was a fullblooded Tsimshian Indian; the name Marsden had sounded extremely Anglo-Saxon and we had not then heard his Indian name. He was a graduate of Marietta College in Ohio and of old Lane Theological Seminary in Cincinnati, and the first of his tribe to win high scholastic honors.

At the close of the convention, pre-

ceded by our new host, we took a ship from Vancouver, British Columbia, and sailed up the inside passage to Ketchikan on the southern tip of Alaska, From there we went by small boat to Annette Island, where Mr. Marsden and his charming wife and daughter, Marietta, met us and took us to the top floor of their house, which would be our home for the summer. It consisted of three bedrooms, a bathroom of sorts and a combination kitchen-dining-living-room -rather cramped quarters for a family of our size, but I figured that my husband and the boys would be out all day, every day, and so it didn't matter much. I'd never cooked on an oil stove, so I didn't know how temperamental an oil stove could be-and everything was spotlessly clean.

I thought, "I've no complaints, really. And, perhaps, when I've met some downstate women like myself who live here, they'll tell me how to make do

with what I have!"

But I learned, when I'd been on Annette Island for the shortest possible time, that there were no other white women in residence. In fact, there were no other white people on the island! Save for ourselves, it was occupied by Indians of the very wonderful Christianized Tsimshian tribe.

Although this tribe at one time had been completely uncivilized—had, indeed, eaten human flesh at its religious ceremonies—it had been befriended and won to Christ by Father Duncan, a London missionary who went to these Indians while they were still in British Columbia. Later he led them in highprowed canoes to their home in Alaska. We found the Tsimshians kind and gentle people who never fished nor hunted for profit, but only to obtain the food that they, and others, needed. We never paid for any meat or fish while we were on Annette. It was given to us with a smile.

A small boat came from Ketchikan on the mainland at regular intervals with supplies, but I had a big family of big eaters, and I couldn't depend on deliveries of store bread. So, several days a week, I baked, eight to 16 loaves at a time—try to do this in the oven of an oil stove! I challenge you. Everything else I cooked out-of-doors in a Dutch oven—really a huge earthenware cooking pot which sat on a rude grill over an open fire. This meant that vegetables and meat, or fish and vegetables, were always cooked together. Life was one stew after another!

AND this is something I learned about Alaska: it rained nearly all the time. Not a hard rain, just a soft, warm mist. I grew accustomed to cooking in the rain, and my family grew accustomed to eating some dinners in the rain. There was not much sunshine as we know it—only an occasional period of pale yellow light between showers.

I had no idea that we'd have a wedding in our family that summer. But suddenly, Paul decided that he couldn't wait, and so he came north to claim his bride. He would have no one else perform his marriage ceremony but Dan.

Well, what's one more person when you live in a very elastic Indian house—both the house and the Marsdens were elastic! Olive, pretty as a picture, had conquered our landlords—in fact, everyone on the island loved her—and they were all set to love Paul on sight. So the wedding preparations began. Olive had brought some materials along—she'd expected, assisted by our girls and Marietta, to make her trousseau during the summer months. Our daughters, romantic to the last drop, insisted that if she had a wedding on the island, it would be a *real* one with everything!

Daily the plans grew more elaborate. Rachel, our oldest daughter, met an Indian schoolteacher who had a sewing machine; she told the girls they could come to her house any time to use it. We went to Ketchikan and found enough white silk for the wedding dress, with a train, and a thin, shimmering silvery material for the veil! Everyone—except Dan and the boys—started sewing so Olive would have a magnificent wardrobe, and I, absorbed with the wedding breakfast, wrote

(Continued on page 36)

#### Keep Learning

LIKE MYSELF, the majority of the people in the Penney Company had a limited schooling. Few had the advantages of a college education. Back in 1917 when I moved from president to chairman of the board, I used the opportunity furnished me in being freed of many administrative details to engage the services of Dr. Thomas Tapper to tutor me in a course of reading and writing on some of the broad subjects of higher learning.

In this way I hoped to increase my knowledge of human nature, to improve my powers of constructive thought and to develop further my rather limited ability to speak and write both clearly and effectively. So-called men of action are apt to be weak in the use of words and I definitely was a case in point. Yet I had come to realize what an important part words play in our business, as well as social, life. Therefore I asked Dr. Tapper to concentrate his instruction on improving my ability to read, write and speak clearly and effectively. In addition to furthering my own education, I had in mind the desirability of offering a similar

instructional course of reading and writing to all of my interested associates in the company on a correspondence school basis.

I completed my course of tutoring for half of every business day for 18 months, and I have been endeavoring to continue increasing my store of knowledge ever since. In the company we began publishing every month a stimulating and informative little magazine for all of our employees, or "associates" as I prefer to call them, and Dr. Tapper developed a series of correspondence courses which were used by a great many in our company.

So I say hold to an open mind and a forward look so that you can keep increasing your fund of knowledge and its practical application.



By J. C. PENNEY





## STORY OF

## JIM WEATHERBY

HE was born into a share-cropper's family in Arkansas. At age 3, he became drunk on "white lightning," that is, home-made corn whiskey.

His mother, an alcoholic, had fed it to him.

Before he was out of his teens, he had "blacked out," i.e. become unconscious, many times, from bouts with this lethal "white lightning."

The family moved to Kansas City where Jim had two years of high school. But, drunk so frequently and reprimanded for it so often, he quit school and became a "river rat" on the Missouri and the Mississippi. Corn whiskey was his main food and drink.

At 18, he managed to get into the Civilian Conservation Corps and spent two years in the CCC with more of his time given to handling, selling and drinking bootleg whiskey than to planting trees.

At 20 he enlisted in the Navy and served for six years, drinking 190-proof torpedo juice, shellac thinner and the alcohol out of compasses.

But Jim Weatherby has a very strong constitution and a very good mind. After three years in the Navy he was elevated to Chief Gunner's Mate and in 1942 he was married.

Then he had several years of sea

duty and came back to New York with almost \$900 in pay.

It took Jim only four weeks to drink this up.

After this spree he voluntarily went to the alcoholic ward at famous Bellevue Hospital in New York, but they wouldn't take him in (just why, Jim doesn't remember). He spent five days wandering New York streets with an advanced case of delirium tremens.

Over the D.T.'s, he managed to get a good job, lost it because of drink, but got others, lost them and finally went on a dimly remembered eight-10-months drunk. Meanwhile his wife and three children went on relief. And Jim wound up in the "Muni" (New York's Municipal Lodging House).

Jim Weatherby could not sink any further; he had reached bottom and was now scraping along in the depths.

TODAY Jim is a teetotaler, has a fine job, is reconciled with his wife and children, is studying at a Bible institute, by mail, and may enter a seminary.

Jim was re-born at the Bowery Mission. Here, "the Lord gave me the power to become a child of God," he says.

How this inspiring thing came about is suggested in the following excerpts

from Jim Weatherby's story, as written by himself. "I would like to go back to the

"I would like to go back to the terminal-leave pay incident. I bought my wife a sewing machine for \$275; she had hardly learned to use it when, on a drunk and broke, I sold it for \$15 to buy more liquor.

"I was committed to ten days in Kings County (N.Y.) Hospital for observation after writing a suicide note—in desperation. I was given a number of I.Q. tests, none of which showed a rating of less than 129. But being locked up with alcoholics who were having prolonged hallucinations didn't help my condition any.

"Sleeping: Most popular places are hallways and top stairway landings in apartment houses. Roofs are a very nice place in summer. Condemned and abandoned hotels or houses are always easy to find. Even abandoned churches. But for the most part, sleeping is done with head lowered on the arms at a rear table in a saloon. Completely drunk, you can sleep almost anywhere.

"Money for drinking: Higher plane for making it is working at 'spot' jobs, lasting from one to 16 hours. Then there are the resorts in the Catskill Mts., a few miles north of New York

(Continued on page 38)



#### 2 CHRISTIAN GIFT IDEAS from BILL Mc VEY

Christmas. These 2 magnificent albums cost hardly as much as many a gaudy gift that's forgotten only too soon. Yet they give, give, and give again, from you—all year through! They keep alive the Yuletide Spirit in the hearts of your friends or relatives. They bring a new meaning into their lives. They banish the dread of loneliness and despair. They console and comfort all who hear them. They help overcome many a trying problem. They bring joy, hope, inspiration month after month!

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Alaska Wedding (Continued from page 30)

menu after menu on slips of paper and tore them up and started over again. One's food demand in Alaska doesn't always meet the current supply-at least it didn't then.

The day approached, the bridal dress was finished and hanging, sheetswathed, from a hook on the wall in the girls' bedroom, the veil was in a hatbox. Paul arrived, and the Marsdens gave him a place to sleep on their lower floor. There wasn't room for him in our crowded apartment, by this time-our own family, plus Olive and the trousseau, filled the four rooms to capacity. The day before the wedding I baked until my fingers were stiff from stirring and beating and measuring. I made a wedding cake, nothing like the ones you see with well-behaved kewpie dolls on top, but edible. It was even frosted, and don't ask what I used for frosting!

On the evening before the wedding, we had our rehearsal. We walked to the church, some distance from the house, on a planked path. Mr. Marsden's daughter acted as stand-in for the bride, and all went well until a thought struck me.

Whoever heard of a bride without a bouquet? And I knew of only one place for many miles around where flowers grew-a hilltop on the outskirts of Ketchikan. An elderly woman tended the hilltop lovingly; on it grew the flowers we find in quaint New England gardens-forget-me-nots, pansies, roses, clove pinks.

I took off for Ketchikan early the next morning. I bought white baby ribbon in a shop, I found a huge lace doily in another shop-this would be an oldfashioned shower bouquet, I decided. I climbed the hundred steps to the garden and explained the situation to its owner. Smilingly, she gave me carte blanche with the flowers and lent me a basket lined with damp tissue paper so that they would stay fresh during the journey back to Annette Island. Seated in the stern of the boat on the return trip, I made that shower bouquet while the water splashed about me and the seagulls flew perilously close, out of sheer curiosity. When it was finished, complete with its lace paper frill, it was just about the prettiest bridal bouquet I've ever seen, even if I do say it.

I reached the Marsden home to find everybody in a flurry of excitement. The Marsdens had announced they were going to entertain the bridal couple with a real Indian dinner, and that they had invited all their close friends. This dinner would be served before the wedding-mine would come afterward! The girls, who were the bridesmaids, were in the midst of get-

ting dressed. The boys, who would act as ushers, were being forced by their father into collars and neckties. The service was to be at dusk, a candlelight service. I was already so tired that I hoped I could keep awake until it was over. Dan, as prescribed, was to conduct the service, with Mr. Marsden as-

We ate the Marsden dinner first, and then the bride went upstairs to put on her wedding gown. She whispered to me that she hoped she'd fit into it, after that huge Indian dinner! And while the girls and I were adjusting the veil we heard a strange medley of sound. It was the Indian band, which had come to escort the bridal couple to the church. The band camped out on the porch of the Marsden home and produced weird and wonderful music from a combination of brass, imported from the United States, and tribal Indian drums. And all the way to the church the band walked ahead of the bridal party, playing the ceremonial songs of the Tsimshians.

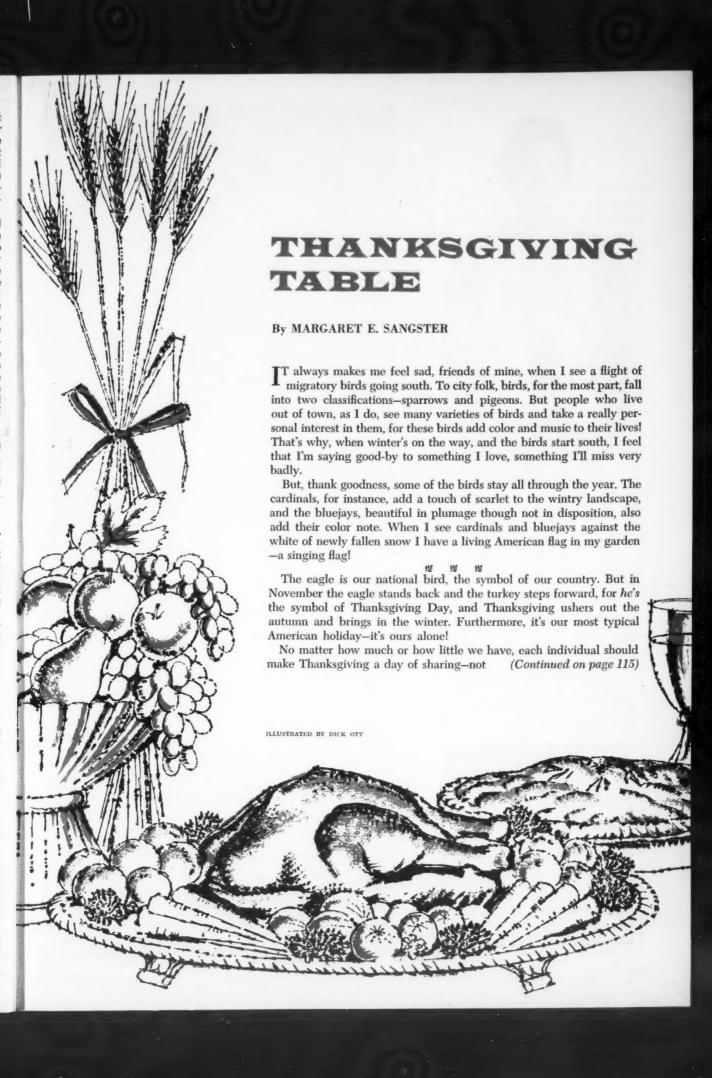
My girls looked as sweet as the flowers in the bouquet, the boys were tall and strong and made marvelous ushers, the church was bursting with our Indian friends, and Olive was a beautiful bride. I had no trouble staying awake. I remembered my own wedding!

HERE was an organ in the church, on which the Marsdens' daughter Marietta played the traditional wedding march. The Indian band stood impatiently in the background while she did this-and when I heard my husband say, "In the presence of God and this company," my eyes filled with tears. The service, always stirring and inspiring, went on, and then-after the benediction-an elderly Indian, the leader of the tribe, rose quietly and spoke in his own tongue, with the missionary translating, sentence by sentence,

He was inducting Paul and Olivenow husband and wife-into his tribe, and telling them that, no matter where they were, if they needed help, some member of the tribe would come to them. And that, if they ever needed a home or food, they would always have both on this friendly island. After that they were given Tsimshian names. It was one of their finest wedding gifts.

We were preceded by the Indian band, as we walked back to the Marsden house and climbed the stairs to the upper half, which was our home for the time being, and had our family feast and cut the cake. In the morning, the bridal couple left in a shower of rice to catch the boat which would take them back to Ketchikan and on the first part of their honeymoon.

That morning, when I waked, I heard the fluttering wings. No nuptial angels, but sea gulls, eating the rice!





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The Story of Jim Weatherby (Continued from page 31)

City. Jobs such as dishwashing or handyman. Anywhere from 10 to 16 hours a day and under conditions similar to migrant workers. Every advantage is taken of your desire for alcohol and the fact you are helpless to protest. You have no backing, no one to turn to in authority. You are a member of no society. The popular concept is that the drinker is not human and was created merely to be exploited.

"Gandy camps: Railroad repair camps. These are snake pits, particularly on week ends. Let your imagination run wild and you may—only may—get the picture of 150 hard-drinking men, all calloused by life, on a two- or threeday drunk. Satan takes over! It is not safe to go to sleep—if you could. You may be killed by flying bottles or lockers or double bunks toppling over.

"Selling blood for \$5 a pint is another means of getting money for liquor. But easier than giving your own blood is to watch the seedy ones go in, follow them when they come out and relieve them of the precious \$5.

"Most of my money for drinking I got as a 'clip artist'—one who uses his wits to separate a man from his money. You sit in a 'gin mill' and wait for a 'live one' who has some 'bread.' Then you wait for him to get drunk enough to have his pocket picked or be 'rolled.' More often though you wait until he leaves and clip him outside. If the saloonkeeper has tipped you off, he will want his share if you make the 'score.' If he doesn't get his cut, you are '86ed' (barred) from the place.

"I have been barred from many vile saloons because I made the 'score' there and spent the money elsewhere. And this is just about the ultimate low—to be barred from a skid-row saloon!

"Each time I came to a stretch of sobriety (generally after having spent some time in jail), I would see how loathsome I had become—not so much because of the way I made my money for drinks, or the life I was leading, but because of a searing guilt about the way I treated my wife and three children. This guilt would sometimes overwhelm me. Put this guilt complex together with my burning desire for alcohol and I had (I told myself) a very good reason to continue drinking. In all other matters my heart was ice.

THE last time I left my little family was on the eve of us being evicted. As usual I had drunk up the rent money. The sum total of 15 years of marriage was, on the credit side, a wife and three children; nothing but shame and poverty on the other. Through all the misery my wife and children have

stood by me. My wife-God bless her -is the heroine of this story.

"For three years I lived the life I've outlined. In an alcoholic daze, I didn't know and really didn't care where my family was, whether they were alive or dead. I lived in the depravity and total darkness of sin, covered over in the mud and mire of sin. Most of the time I was unkempt, ragged, filthy and always in desperate need of a drink.

"Often I would eagerly gulp the few drops left in discarded bottles—until I had enough to get started on. Then I'd drink rubbing alcohol and shellac thinner (this is called 'smoke') or canned heat ('squeeze').

"I was utterly lost, completely helpless and without hope. In one sense I thank God for this. I was scraping bottom, couldn't go any lower; the only way I could go was up. But my end I saw was no different from the man who has a beautiful home and a bank account but is without Christ, I was brought low enough to be vividly aware of my condition before God.

"I feel sorry for those who smugly say: 'That fellow needed Christ, but I have never been that wicked or that low, therefore I don't need Christ. I'll take my chances and stand before God in my own righteousness because I am so much better than that fellow. God would not keep me out of Heaven.'

"I had made such a mess of my life (as well as that of others) that I was seriously considering suicide as the only possible solution. I had come to a blank wall with no means of getting to the other side, either over the top or around, or underneath. I was at the end of my road."

AT this point, Jim's faltering steps were guided to the Bowery Mission where he went to get a bowl of hot soup. He got the soup, and found Christ—although he was not immediately aware of this.

"I had listened to the gospel of Christ many times," writes Jim, "but had refused to surrender myself, accept and believe it."

For several days Jim lived at the Mission and attended services.

He had not a penny, so he wasn't drinking. He found the Mission strangely comforting and he warmed to the solicitude of the late Rev. George Bolton and the Rev. Ray Allen.

But at services Jim listened with only half his mind; he was overcome with shame and remorse.

Then on the night of December 18, 1958, he sat up straight in the pew when he heard the evening's preacher read John 1:12, 13: "But to all who received Him, who believed in His name, He gave power to become children of God; who were born, not of blood nor of the will of the flesh, nor

"I fled Him. down the nights and down the days. I fled Him. down the arches of the years; I fled Him. down the labyrinthine ways Of my own mind: and in the mist of tears I hid from Him!.. THE HOUND OF HEAVEN

Yes, in tortured windings of a tormented spirit this confused young man is fleeing from his God—into the gathering darkness of drink and despair.

But we at the Bowery Mission know he is not lost. There is still time to save him-still time to restore him to the wife and children who need him-still time to make him a decent, hard-working Christian citizen once more! Here at the Bowery Mission we have helped thousands of these unfortunate young men hold up their heads again. Here their sick and weary bodies find nourishment and rest; here kindness, understanding, and psychiatric counsel instill fresh hope in their exhausted souls. But we cannot continue our work without your help. Take pity on one of these poor men-and on his family-by helping us help him back to his rightful place in God's sun. Please mail your contribution today!

- \$50 will provide food and other assistance for 60 desolate men
- \$10 will give medical aid to five sick and needy men
- \$5 will provide food for a man for a full week



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101-L East Grant St. Minneapolis 3, Minn. of the will of man, but of God." (R.S.V.)

Says Jim: "That power was given to me on the spot. I still have it; I will always have it. The Holy Spirit drew near to me and spoke to my heart. I listened, opened my heart and let Christ come in. On my knees at the altar rail before God, I asked Him to save me.

"When I sincerely looked to Jesus and really believed, I experienced a very real, a very wonderful coming-in of Christ into my heart. Since that moment Christ has never left me.

"Looking back I realize I was converted even before I went to that altar rail and knelt before God. I had repented of my sins and had willed to turn away from myself and look toward Him. I asked for forgiveness for my sins and for power to resist my awful desire for drink. He answered my prayer—and more. He removed the desire itself. Not a drop of liquor had passed my lips since that fateful evening—nor will any again, ever. The desire is gone—thank God!

"I have totally committed myself to

"I would like to work on the Bowery Mission staff; I want to become a minister; I want to do His will. "THE REST OF MY STORY is quickly told. After praying with George Bolton and Ray Allen, God saw fit to lead me back to my wife and children. Not more than a month after my conversion, I was back living with them.

"Several weeks later, my wife and two boys accepted Christ as their personal saviour—at the same Bowery Mission rail where I had found Jesus.

"A year later I was baptized at a church in New York. After the ceremony my little girl asked me what being born again' meant. I told her and that night my daughter received Jesus Christ into her heart. Thus, my entire family is saved.

"I worked for Christian Herald for two years, I have witnessed for Christ on many occasions. For some months I have been privileged to give the noonday message Fridays at Bowery Mission—bringing the Gospel to some of the same men I once drank with

"A final word: I have a consuming desire — but now it is to study God's Word so that I might become proficient in the ministry of bringing lost sould (such as I was) to Christ. If there ever was a 'field white unto harvest' it is the 'skid rows' of our large cities."

Don't Be Afraid (Continued from page 27)

but it does come, provided you work diligently at it. In so doing you will gradually become proficient in the spiritual skill of letting go—all hate, all selfishness, all fear.

This technique of full relinquishment is sometimes referred to by the term "surrender" which involves the active, deliberate mental giving up of the fear of whatever trouble to God. This, of course, is anything but easy, for the mind tends to hold tightly even to that from which it actually craves release. Charles Dickens wrote a line which always fascinates me by its subtle understanding of this psychological fact: We wear the chains we forge in life." We do indeed form the links one by one in a chain of fear until we are bound by it and, strangely enough, we love, even as we hate, our chains. This curious mental equivocation explains, in part at least, why it is so difficult to rid ourselves of our fears on our own.

It has been demonstrated repeatedly, however, that when a person actually makes up his mind that he wants an end to his fear, and honestly admits he can do nothing about it himself and surrenders it completely to God, release comes in most astonishing manner.

And, believe me, I know whereof I speak. I personally discovered this way out from fear and it was a hard way. I

had made some progress in scientific spiritual living during my Syracuse days. But when I moved to New York City, back in 1932, the old fears that had plagued me from boyhood again ganged up on me. I was now pastor of a famous church on Fifth Avenue and some people were saying that I was too young and inexperienced for so responsible a post—that I just didn't have what it takes.

It was the time of the great depression. People were tramping streets looking for jobs which were all but non-existent. It was the lowest period economically and psychologically in the United States I have ever seen in my lifetime, Nothing before or since that I have experienced has even remotely approached the depth of discouragement which rested upon the American people, especially in a financial center like New York.

Added to these dismal social and business conditions, the congregation of the church to which I had come was reduced to very small number; and in the large sanctuary, it seemed I was talking to only a dispirited handful. In raising a budget it was all we could do to get together \$15,000 in annual contributions.

The church was really in low spirits and so was I. The old fears grabbed my mind with their icy fingers. Whatever was I going to do? Failure, grim failure stared me in the face! My mind went around in desperate circles, leaving me

ever more tense and discouraged and consequently relatively ineffective,

At this point summer vacation time came and Mrs. Peale and I went off on a long-planned trip to Europe. But instead of being thrilled by the trip I poured a constant stream of negative, fear-filled conversation into her ears. She is a loving, patient wife and she listened. Indeed that was about all she could do! My ceaseless flow of talk limited her conversational opportunity, to say the least.

Finally, after arriving in England and some days of rather unhappy wandering, we came to the town of Keswick in the heart of the English Lake District. The Keswick Station Hotel was a typical English country inn. Its halls and staircases were lined with prints and huge somber paintings of Lake District scenes and the largest collection of pewter I had ever seen.

The hotel had a glorious English formal garden and from its walks one had magnificent views of the stern, cloud-shrouded, encompassing hills. During the "bright intervals," hopefully mentioned daily in weather forecasts, a light and glory would burst through the clouds and, for a time, fully illume the flowers, hedges and well-clipped lawns, the like of which you see only in England

At the far end of the garden was a bench. It is still there today. We go back now and then and sit there and give thanks to God. For on that summer day in 1933 I found the basic secret of not being afraid of anybody or anything and have since been privileged to teach that formula to thousands of people, many of whom have likewise been set free from the domination of fear.

As we sat together on that bench that afternoon I again started the dismal recital of my fears. I told Ruth for the thousandth time how discouraging everything was, how tough it was going to be back home. I listed my problems, all of them seemingly so formidable. I expressed my complete assurance of failure.

THEN it happened, one of the top experiences of my life, the beginning of a thrilling adventure in personal change and unexpected but notable victory over fear. My wife Ruth is a gentle, kindly soul but when she gets aroused and becomes firm, brother, she is really firm. Turning to me she said, "Please stop this negative talk. I've heard enough of it. What are you—a phony? You teach faith—haven't you any yourself? Or are you only a lot of meaningless words? Don't God and Jesus Christ mean anything to you?

"God has given you great potential ability and has called you to unprecedented opportunity for service. You are

## **Open Your Heart to One of These**



Act NOW Before Korea's Winter Starts

Bring Christian loving care to a boy or girl of your choice in our Orphanages. Only \$8 a month—just 26 pennies a day—provides every necessity including school tuition, not free in Korea. Interest a co-sponsor, \$4 each, or your Sunday School or other group.

You will get Orphanage picture and history, also life story, picture and address of the orphan you select. You can write or send parcels as you wish. Replies are prompt, in English. Sponsors are THRILLED with this personal contact. Many new sponsors are desperately needed to take in desolate children wandering the streets.

#### Victims of Tragedy and Grief

No. T-1 above is An Kwang Hi. His father, a peddler, was killed in a traffic accident. His mother was so shocked she died in childbirth, the baby also. He was cared for by a pastor, who brought him to our Seaside Orphanage, where he has two brothers and a sister.

No. T-2 is Kim Duk Soon. Her father, a Buddhist Monk, died when she was two years old in 1959. Her mother, having no means of support for her five children, wandered and begged until September, 1960 when Rev. Hwang of our Canaan Widows Home took her in with her family.

No. T-3 is Bak Hui Choong. His father was crushed to death in a mine disaster. His mother, unable to care for him, later abandoned the boy and disappeared. He begged his bread and slept in doorways until he was brought to our Eternal Light Orphanage.

Each day our children are taught the Bible, sing Christian songs and earnestly pray. They attend Church and Sunday School and are led to receive Jesus Christ as their personal Saviour. Grasp this great opportunity to help train a child for Christian leadership in Korea.

The ESEA is caring for over 10,000 orphans, children of lepers and war widows. Its work is known widely because its message has gone out month after month in various ways including publicity in this and numerous religious and secular magazines. It serves more than 12 serves more than 12 million meals each year. Help us expand our 108 Homes. Each one is a Christian institution with Bibleblieving Staff and Board members. Sponsors are needed to take many more ragged, forsaken children into our Homes' ahead of Korea's winter. Write or phone NOW!

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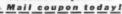
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equal to it if only you will forget yourself. All you think of is yourself-you are involved, tied up, dominated by yourself. And so you walk in gloom and fear until life is hardly worth it. I am so very sorry for you.'

Then she took my hand in her smaller hand. How soft I always thought it was on moonlight walks, but it wasn't soft now. It had a powerful grip on mine and she said firmly, "You are going to sit right here with me on this bench until you surrender yourself, and your fears, to Jesus Christ."

Then I, who was her pastor, who had been educated in theology, meekly asked, "But how does one surrender? What do I do and say? How can I let go?"

I can hear her yet speaking out of the native wisdom of the truest heart I've ever known. She said simply, "Say, dear Lord I now give myself, my life, my mind, my body, my soul to You. I give You all my fears. If You want me to fail I am willing to accept failure. Whatever You do with me is all right with me. Take all of me. I surrender every-thing to You."

ALTINGLY I repeated the words after Ruth and in that moment I meant what I was saying, really meant it. That prayer went down deeply into my mind, and came up with the truth, with absolute truth. Suddenly all tension and unhappiness went out of me. I could literally feel it go like a stretched rubber band returning to normal. A sense of happiness-joy is a better word-such as I had never felt before in my life surged through my whole being.

There are, of course, other factors of importance in knowing how never to be afraid of anybody or anything; but the basic, primary, and completely essential step is that of surrender, of letting go and letting God. Fundamentally this is not something you can do for yourself-only God can really do it for you. And God can and will when you really allow Him to control the whole action of your mind and its capacity to believe.

Such intense spiritual experiences as I have described are very rare. Why they come, to whom they come, and when, only God knows; and each is a blessing which I would hesitate to try to analyze. The usual method for gaining release from fear is through a long and persistent application of the laws of the spiritual life as outlined in religious practice.

One of these laws is what has been called the practice of the Presence of God. The most important fact of all facts in this world is that we, you and I, are not alone. The whole business of life on earth would be pretty futile if there were no God to give meaning to it.

But it is not enough to believe theoretically that there is a God. This belief in itself will never free you from fear until, by spiritual emphasis and practice, you gain an unmistakable, deeply personal conviction of a guiding and supporting Presence and confidently live by it.

The practice of a realistic and balanced attitude toward people is another factor that will help you lose your fear of anyone. It is a pathetic fact that more people than you might suppose are afraid of other persons. All the shy, backward and inferiority sufferers are afraid of other individuals.

In my boyhood days in small Ohio towns, the local banker was always the leading citizen, the authentic "big shot" so to say. I remember he lived in the biggest house on the main street. His residence sat back among wide lawns and venerable trees. His driveway swept through big impressive gates up to a stately portico. In my early boyhood the pompous banker rode regally behind a spanking pair of matched horses downtown each morning, home to lunch (dinner they called it in those days), to town again, and back for supper. And of course he was the first in town to chug down Main Street in an automobile. It was all very impressive, right down to his big desk which could be seen through the bank window before which there was much bowing and scraping of all and sundry in whom he literally owned shares. This included just about everyone in town,

On Monday mornings I would often accompany my preacher father to the bank where the banker, as treasurer of our church, would pay him his weekly salary. Awestruck I would follow Dad into the great man's office, my heart thumping, hands sweating. It cut deeply into my super-sensitive young nature to hear the banker get off his threadbare witticism: "Well, Brother Peale, do you think your sermon of yesterday justifies your pay?" This always riled me. But my father, mature and urbane, gracefully carried off the weekly joviality. He knew it wasn't ill-meant. But as for me I was afraid of bankers for years.

I WAS also afraid of the loudly successful student-the kind with the glib tongue who could always make a terrific impression in class. Even though I knew the stuff. I was tense and tongue-tied, heart palpitating when called upon by the teacher. And my choice of words always seemed awkward. I was so embarrassed that even if I knew the answer I stated it so poorly that the effect was anything but outstanding. Accordingly, for years I was awestruck in the presence of anyone who talked like a

This wasn't all the pathetic story. I

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was brought up to think that a politician was of a higher breed, a kind of immortal personality, one with Washington and Lincoln. When the congressman came to town it was quite a day; and if the governor or senator came it was a smashing historical event. I gazed in petrified awe at these "heroic" figures. As for a President or candidate for President—I all but swooned when he passed through our town on the rear end of a train waving grandly like a conquering Caesar to us country bumpkins.

As I was growing up old Grover was nominated for Congress. Prior to this nobody had ever given old Grover B\_\_\_ a second thought. But like many small fry he finagled the nomination of the majority party in our area and was elected. The first time I met him after his election I was so awed I could only mumble a few awkward words to this now great figure of history, for, what do you know, he was now actually a congressman. I can say now that all such adulation has completely passed away. I cite this personal story to illustrate how one can live miserably in abject and shrinking fear of other people.

Essentially my delivery from fear came from learning to use the power of creative thought. Ella Wheeler Wilcox describes very well what right

thinking can mean to you:

Man is what he thinks. Not what he says, reads or hears. By persistent thinking you can undo any condition which exists. You can free yourself from any chains, whether of poverty, sin, ill-health, unhappiness or fear.

There is only one thought pattern that is stronger than fear, only one that definitely is stronger than fear, and that is faith. And this does not mean faith in general but faith in particular. It is faith in God, real and humble faith in God your Father.

I once held in my hands a Bible said to have been used by Abraham Lincoln during the Civil War. It was a big rugged-looking Bible: its appearance much in keeping, I thought, with the character of Lincoln himself. The Bible fell open to the 34th Psalm, one verse of which seemed to have been much pondered by Lincoln, for in the margin there was an indented and smudged place, indicating, it is presumed, that the Emancipator's finger often rested there at the fourth verse: "I sought the Lord, and he heard me, and delivered me from all my fears." (Psalm 34:4)

And indeed the Lord will do just that, so don't ever be afraid of anybody or anything in this life. ■

(Next month: Pray Your Way Through Difficulty)



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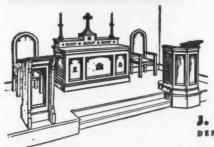
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This Is West Berlin (Continued from page 7)

brilliant hues of the sunshades adorning the balconies on apartment houses. A great deal of restoration has been done, A great deal remains to be done.

But the city's future is probably more uncertain now than even during the war. The sudden slamming shut of the gateways by which people passed between East and West Berlin has created new tension. As a consequence of this ruthless act by the Communists, families, friends and church memberships have been torn apart. Some 80,-000 East Berliners who worked in the western part have been refused permission to pass from the eastern zone.

I was told of a father who was at work in West Berlin when the decree shutting off travel between the two sections of the city was imposed. He was seen standing on the western side of the barricade with field glasses in hand. With deep emotion he told those near him that he had just caught a fleeing glimpse of his wife and child behind the barricade. He dared not enter the eastern zone for fear of what might happen to him. With the closing of the frontier, his relatives are subjected to a close watch by the East German police. Any attempt by them to leave the eastern city would subject them to dire consequences if they were caught: he was afraid to encourage his wife to make the try for freedom and thereby reunite the divided family.

This father is undoubtedly aware that the fanatical East German police have not hesitated to shoot their fellow countrymen in the back as they have attempted to swim the canal which lies between the two city sections.

On the day I arrived, I was told that Dr. Kurt Scharf, chairman of the Council of Evangelical Lutheran Churches

in Germany, who had entered West Berlin on a pass issued by the East Berlin authorities, had that day been refused readmission to the eastern sector. It would appear that he had been given a pass as a deliberate device for getting him out of the sector where his spiritual ministries are greatly needed to sustain the morale of his people. Like so many others, he is exiled from his family, friends and the church people he has been called to serve.

It is these heart-rending separations which tend to incite the younger element that congregate at the barriers to shout their defiance and angry imprecations at the East German police. Only the splendid work of the West German police has kept these incidents from becoming something far more serious. Another stabilizing factor is the unobtrusive but ever alert military force of the West, which patiently stands by but quickly and positively makes its presence felt when the Communists

get too far out of line. As I traveled through Berlin rather late one Saturday evening with friends who reside there, my attention was directed to the windows of the offices of buildings which house representatives of our State Department and the quarters where our troops were billeted. The windows were lighted, revealing that both the civilian and military staffs were working well on toward midnight. My German friends spoke most appreciatively of the behavior of our military personnel and of their devotion in dealing with a delicate situation. I found that Berliners had named one of their streets after General Lucius Clay, of the American Army. Everywhere I heard expressions of satisfaction that

he had been sent back for special duty. The Russians were nowhere in sight. While their armies are massed close to Berlin, posed ready both as a threat to the West and as a means of aiding and



COVER PAINTING: THANKFULNESS is sometimes difficult to picture, but artist Ted Hanke has come about as close as possible to expressing in his cover painting what we all feel at this time of year.

Few of the world's peoples know the freedom of the press, freedom of assembly, free speech, redress of grievances and opportunity for education which are every American's birthright. He has the opportunity to choose-the newspaper he shall read, the trade or profession he wishes to enter, the church he would worship in.

Whether he prefers the service in a Gothic cathedral, a modernistic glass-front chapel, a one-

room country church, a traditional edifice whose steeple points heavenward, his government will protect his right to worship

God "according to his own lights."

In this land of abundance where there is enough for all and producers of food must be restrained from overproduction, where there is compassion for the suffering, where freedom spells opportunity, a family, secure in the love that unifies them, kneels in thanksgiving. They add a prayer that all this good be crowned with brotherhood "from sea to shining sea."

abetting the East German police, the border incidents arise out of the irritating actions of the Communist-trained youthful East German police. Through the barricades I saw them, in their green uniforms, patrolling the closed entrances to East Berlin.

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On Sunday morning, September 3, at an early hour I attended the American service at Old Dahlem Village Lutheran Church, located in a West Berlin suburb. This quaint building, with its moldering frescoes and historic graveyard, dates to the seventeenth century. Fortunately, as far as I could see, this property has escaped any war damage. Here Pastor Martin Niemoller preached and defied Hitler.

Now I listened to the Rev. Fred M. Otto, of the Dept. of World Service, Lutheran World Federation, conduct worship service in a way that imparted spiritual strength and courage to those worshiping with him. Frankly he stated the situation facing his congregation. He told of incidents within the past week which tended to aggravate the current situation and to bring further grief and anxiety to people on both sides of the barricade. Movingly but without melodramatics he reminded the people that "A mighty fortress is our God, a bulwark never failing." The prayer for the particular Sunday and the litany of the day, with fitting intimacy, matched the perils of the ominous situation with a sense that God was here "to behold and succor all who are in danger, necessity and tribulation . . . to raise them that fall and to strengthen such as do stand."

As the minister's voice rose and fell, I noticed a mother seated immediately in front of me put her arm about her young son in what seemed to me to be a gesture of assurance. It appeared that she was seeking to impart to her child her own sense of the love of God and the security which He afforded in the midst of day-by-day anxieties.

As I talked with these people after the service, I found that they were deeply aware of the dangers which beset them. But, as they said, they would not wish to be anywhere else in the world.

I shall never forget my last hours in that beleaguered outpost of freedom. I walked down the broad avenue which leads to the famous, historic Brandenburg Gate, a grand piece of architecture like the Arc de Triomphe in Paris or the gateways which adorn many of the streets of ancient Rome. Because the Brandenburg Gate was closed by the Communists and this act had greatly disturbed the West Berliners, the West Berlin police had taken the added precaution of setting up an automobile

barrier at a considerable distance from the gate. Beyond this first barricade was a second one which turned back foot traffic.

As I walked along this avenue with hundreds of person beyond the first barrier and down to the second one, I was aware of the solemn hush and the whispered conversations. By the time I reached the second barrier, the conversation grew almost as hushed as that which would prevail in the center aisle of some great cathedral when the altars were alight and worshipers awaited the call to worship. But this quiet was ominous. It was charged with the sense of impending peril, and yet gave intimations of a resolute courage and expressed a hope for better things to come.

True, I found West Berlin a place of unmistakable tension, of grave forebodings and even awful danger; nevertheless, it is a place inhabited by people who refuse to bluster or to lose their nerve. As I saw it, this is a place of great and unbeatable courage. Apparently the only fear that these people have for themselves and for their city arises out of the possibility that West Berlin, because of its untenable military position, may be abandoned as not being worth fighting for; or that the city may become only a pawn of international politics. •



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# Daily Meditations

#### Wednesday, November 1

READ: PHILIPPIANS 1:1

This is All-Saints Day. Who were the saints at Philippi to whom Paul sent greetings? Who are the saints in the towns of America? Many of us have misunderstood the New Testament meaning of the word saint. It means not a figure in stained glass, beautiful but lifeless; rather a saint was one who believed, who trusted, who committed himself to the Christian life by deeds. We honor the ordinary saints today not because they never did wrong, but because they trusted through everything.

Merciful God, we thank Thee this day for people unsung by the world who were yet saints. In Jesus' name.

#### Thursday, November 2

READ: COLOSSIANS 1:11-14

Bernard DeVoto believes that the greatest contribution of the Lewis and Clark expedition was that it gave the entire West to the American people as "something the mind could deal with." Hitherto this void had been a region of rumor, guess and fantasy. But after Lewis and Clark, "the mind could focus on reality." Christians say the same of their saints, renowned and obscure, who explored all the lands of human fear and Christian trust. Because the saints have gone before us we are delivered from the dominion of darkness.

Thanks be to Thee, O God, for the witness of faithful souls by whose example we are enabled to walk in paths of righteousness. For Christ's sake.

#### Friday, November 3

READ: LUKE 12:32-34

During the great Depression, Margaret Banning told how a woman once challenged a man who had said of another: "The savings of his lifetime have all been swept away." "That is not true," the woman protested. "He has a mind stored full of knowledge...large

investments in charities and educations for others. He has saved his simple habits and pleasures in living."

What treasures do we have that cannot be swept away, which do not fail with the years? Benevolences which redeem life, joy in the things of earth, trust in the things of heaven?

O God, help us each day to add to the treasures of life which are not carried away by tides of circumstance because they are treasures of heaven. For Jesus' sake. Amen.

#### Saturday, November 4

READ: I TIMOTHY 4:11-16

Around the time of the Civil War rustic audiences arriving at Salt Lake City marveled at the material advances and culture which they found in the Mormon capital. But they did not know what to make of Dumas' tragedy Camille when presented in the theater. In the final act, when the dying Camille is convulsed by coughing, a sympathetic elderly lady walked to the stage with a glass of water. That is what one might call audience response. Would that our Christian witness were as convincing!

May we so devote ourselves to practicing Christianity that others will believe we mean it. For Christ's sake.

#### Sunday, November 5

READ: GENESIS 1:1, 26-31

The world crisis and the questions it raises about man and his survival prompt us this week to consider what the Bible says of beginnings and endings. Fundamental to faith's understanding of creation: God is the Creator. The Genesis accounts have been personalized. This is the profound truth—God acted with purpose, and with love. God blessed man when He created him—and called His creation good.

O God, strengthen us with the con-

By ROBERT E. LUCCOCK

viction that Thou hast made the universe for Thine own purposes of love.

#### Monday, November 6

READ: GENESIS 3:1-6

Let us consider this account of the Garden of Eden as the description of ourselves here and now. The Jews recognized, and this writer is here saying, that man (Adam, you, me, all of us) wants to be like God. D. R. Davies puts it well: "The human race has willed itself out of the subordinate relation to God, with the fatal result that every individual becomes his own center. . . . United in sin, we become disunited in everything else."

Merciful God, the first Adam is in us all. May the second Adam, even Christ our Lord, be in us too, that we may contend in His strength against our worst selves, In His name. Amen.

#### Tuesday, November 7

READ: GENESIS 4:1-5

Edward Rowland Sill in *The Fool's Prayer* has put in poetry the truth that it is "by our follies that so long we hold earth from heaven away."

"Hard, well-meaning hands thrust among the heartstrings of a friend... ill-timed truth we might have kept... the word we had not the sense to say."

The Genesis writer tells us, "Cain was very angry." But he writes about us. What things we do in anger that destroy our brothers! Sometimes we make murder polite—but our brothers' heartbreak cries to God.

Rebuke us for our jealousies and selfish angers, Thou God of judgment. Be Thou merciful to us and to those we have hurt. And heal us by Thy love.

#### Wednesday, November 8

READ: GENESIS 7:1-5; 9:8-13

What a cruel vindictive God this is who will "blot out from the face of the ground" (R.S.V.) all but an arkful of creatures He made! Such was the primitive idea. But an inescapable truth about our world remains in this story: God must always work to save the world through a remnant of people who will not yield to the ways of the world. It is for us to choose even yet whether we will be of that remnant.

And as B. Davie Napier reminds us: "The life of man is not extinguished but given a new beginning." This renewal of life is something that always *is*—not simply *was*. The rainbow is the perpetual sign of God's mercy.

We trust that Thy mercy is ever toward us, O God, and that Thy judgments are given in love. In Jesus' name. Amen.

#### Thursday, November 9

READ: GENESIS 11:1-9

A truer description of what men are like (today as long ago) and what men do (now as always) would be hard to find. "Come, let us build...a tower with its top in the heavens!" (R.S.V.) Cried Hitler, "The Third Reich will lift for a thousand years!" Thomas Huxley once said in effect that in the new age of science religion would no longer be needed; Freud and Darwin were enough for salvation. We think we can build towers that reach to God. The end of every such hope is confusion, conflict and curse.

Make us to know that by no scheming can we be omnipotent or all-wise. Rather let us humbly serve Thy purposes revealed through Jesus Christ.

#### Friday, November 10

READ: REVELATION 1:8

A discouraging picture the Bible gives us of man—full of self-will, prone to sin in pride and anger. But this is not man's creation. The Lord God was before man; He stands above and beyond man now. Alpha and Omega, the beginning and the end. God who made all things has a purpose for His creation. He will not be defeated by man's disobedience, his arrogance or presumption, Mysteriously the faithful must suffer in tribulation. But if the end is God, the purpose His will, we can face any future with courage.

For our lives be Thou Alpha and Omega. In Christ's spirit. Amen.

#### Saturday, November 11

READ: REVELATION 11:15-19

The difficult yet wonderfully inspired Book of Revelation speaks of final things, God's ultimate victory over the powers of darkness and evil. But sometimes it speaks in the present tense: "The kingdom of the world has become the kingdom of our Lord." (R.S.V.) But has it? Rome fell, but



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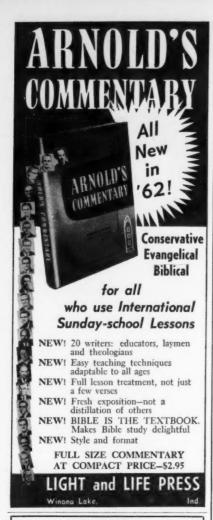
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other empires have risen. Truly the end is not yet. But even in the present, God has demonstrated His power which is above all earthly power. There is goodness and love even in the kingdoms of the world which will continue in God's Kingdom. We wait, we pray and we live with hope and confidence.

Even so, come, Lord Jesus, and let Thy Spirit dwell in us now and forever.

#### Sunday, November 12

READ: MATTHEW 16:26

Twenty years ago E. C. Lindeman wrote some words that are forever in season: "'End-gainers' are also mischief-makers. By 'end-gainers' I mean persons who stake out specific goals and then develop a moral attachment to them. Such a person will invariably measure his success or failure in life in terms of these a-priori goals or ends. This means that defeat will become so unbearable a prospect that he will become careless regarding his means rather than alter the ends." But Emerson wisely pointed out: "Ends pre-exist in the means."

O Lord, teach us that we become what we do. Keep us faithful in direction but liberate us from the tyranny of any part-way goal. For Jesus' sake.

#### Monday, November 13

READ: PROVERBS 1:7, 15:33; 23:17

In ten other places the Book of Proverbs commends the "fear of the Lord." But there is a special meaning in this use of the word fear, better expressed to our minds by awe or holy dread. It is the feeling of amazement at the unimaginable holiness of God. As R. Gregor Smith recognized: "It transforms man's anxiety about himself and his world, leaving him with only this one fear-a trembling adoration of the transcendent Holy Lord." In this sense John Middleton Murry's word is true, 'No man knows life unless he has been terrified by it . . . by the joys and beauties of life . . . the fact of birth as far more 'awe-ful' than the fact of death."

Let our knowledge begin in holy wonder and awe before Thy greatness and Thy goodness, O God. Amen.

#### Tuesday, November 14

READ: LUKE 22:28

In a cartoon showing two girls at a summer resort, disappointingly short on eligible men, one girl says to the other, "What's the use of knowing all the answers if nobody asks any questions?" Their plight is pitiful, but they have come to a wise recognition.

One trouble with the church has been that it knew a lot of answers to questions nobody asked. There is a danger that our personal faith will consist largely of answers to questions no one is asking. People in greatest perplexity are asking profound questions: My God, why? How long, O Lord? And what they need is not our ready but irrelevant answers, rather that we "continue with them in their trials."

Let us care more for compassion than explanation, O Lord, and may our love be greater than our knowledge. For Christ's sake, Amen.

#### Wednesday, November 15

READ: I CORINTHIANS 10:12, 13

From Lisle Bell comes this remarkably prophetic word: "Until there is a run on his moral capital, no man can measure the strength of his banked resources of courage." Thank God most of us are spared a disastrous run on our moral capital. Yet we take foolish chances: allowing our minds to entertain thoughts of possible infidelities, half persuading ourselves a fraud would go unnoticed, resorting to easy half-truths in all kinds of daily commerce. Paul's word is wisdom: "Let any one who thinks that he stands take heed lest he fall." (R.S.V.) "Mad Anthony" Wayne, who fought the Indians in the Northwest Territory, had a memorable maxim: "A good general is never surprised."

Merciful God, grant that we may never so carelessly expose ourselves to evil that we shall be surprised by our fall. For Jesus' sake, Amen.

#### Thursday, November 16

READ: MATTHEW 19:23

We know that Jesus had nothing against wealth in itself. His judgment was toward what riches do to the people who hold them, and the uses to which men put their wealth. Evelyn Underhill takes us a step further in imagination. When a man's riches are those of mind and character-what then? Do not great abilities of mind and personality also hinder us from entering the Kingdom of heaven? How often have I used my superior capacities to "lord it over" someone else? How often have I thanked God in my moral rectitude that I was not like some poor sinner? How often even has my faith led to self-righteousness rather than submission?

We thank Thee, our Father, for all Thy gifts. Forbid that any of them should keep us from Thee. In Christ's name. Amen.

#### Friday, November 17

READ: ACTS 4:13

One of Kirchoff's famous laws of radiation states: "The absorbing power of substances is proportional to their emitting power." In other words, the

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best absorbers are the best emitters. The parallel truth in the moral and spiritual realm is not hard to see. Those who absorb most from God are the ones who emit the most for others to receive. Unless by prayer and by exposure to fine spiritual influences we absorb a good measure of God, we will have little to emit to any others. The reverse is tragically true—let a man carelessly absorb much evil from the world around, and this he will faithfully emit.

God, may people recognize this day that we have been with Jesus. Amen.

#### Saturday, November 18

READ: LUKE 24:31, 45

Samuel Crothers recalls the origin of the name of the modest little pond two or three miles back of Plymouth, Massachusetts. An adventurous Pilgrim named Billington had climbed a tree and looking westward had caught sight of the shimmering water. With a wild surmise he concluded that he had discovered the great South Sea. The pond bears his name: Billington's Sea.

All-wise God, spare us that we not confuse partial insight with final truth. And allow Christ ever to open our eyes to Truth beyond truth. In His name.

#### Sunday, November 19

READ: PHILIPPIANS 1:3; LUKE 17:11-19

This week our meditations will concern a *discipline of thanksgiving*. They will suggest five things to do to *prepare* for the holy day.

First: write a letter of thanks. "I thank my God in all my remembrance of you," (R.S.V.) wrote Paul to the Philippians. Surely there is someone to whom you are grateful, from whom you received a blessing but to whom you have not expressed adequate gratitude. Surprise him with a note to show you have not forgotten. Not only is it a good thing to give thanks, such a word of appreciation might be the source of needed encouragement. Write it today.

Discipline my mind today, O God, to recall the persons to whom I owe a thanksgiving. Then direct my feelings to expression. In the Spirit of Christ.

#### Monday, November 20

READ: I CHRONICLES 16:8-34

This is one of the great psalms of thanksgiving in all Scripture. Our second discipline of preparation comes out of the 29th verse: make a gift for your gratitude. Some cause needs more help than is likely to come; some person is having a hard time and does not know if he will get through. In gratitude for all that has been given you, will you make some gift today that will add support where a person is weak,



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Discipline my heart today to sacrifice for Thee, my Father, and help me to choose wisely what offering to make. For Christ's sake. Amen.

#### Tuesday, November 21

**READ: EXODUS 12:21-27** 

In early New England it was the custom at Thanksgiving to place five grains of corn at every plate as a reminder of the first winter when food was so depleted that only five grains of corn were rationed to each individual at a time. The Pilgrim Fathers wanted their children to remember the suffering which made possible the settlement of a free people in a free land, that on the day in which their ration was so reduced only seven healthy colonists remained to nurse the sick and nearly half their numbers lay in the "windswept graveyard" on the hill, but when the Mayflower sailed back to England only the sailors were aboard. Perhaps it would help us to be more grateful if we see five grains of corn beside our Thanksgiving plates.

Discipline my imagination to see my bounty compared to the meager fare of those who made the way for me.

#### Wednesday, November 22

READ: MARK 14:3-7

The fourth discipline of preparation: perform a deed. A nameless woman did a beautiful thing for Jesus before His last supper. It was unexpected, not strictly necessary, and so all the more lovely!

What thing can you do today? Whom can you surprise with goodness—a burden lifted, a worry taken away, a comfort given?

Discipline my will to do some good thing today. In the Spirit of Christ. Amen.

#### Thursday, November 23

READ: ROMANS 1:8, 9

The great discipline required by this day: offer prayers of thanksgiving. Be specific about your gratitude. Write down the names of those whom you will "mention" before God. Were you restored to health this year? Did you escape unharmed from danger? Were you forgiven?

It is very meet, right and our bounden duty that we should at all times and in all places give thanks unto Thee, O Lord, Holy Father, Almighty, Everlasting God. Amen.

#### Friday, November 24

READ: ACTS 1:6-8

Thomas Carlyle's wife tells of the

time her husband set out to look for a house in London—armed with three maps of Great Britain in his pocket and two of the world. How irrelevant and ridiculous! The Christian Gospel is a gospel for the world, but what we also need and sometimes do not have is a street map of the neighborhood where we live, showing us what the Gospel promises to and demands of the people right there. Jesus started His disciples on their mission in Jerusalem.

Turn our vision this day, our Father, toward our Christian duties on the street where we live. In Jesus' name.

#### Saturday, November 25

READ: REVELATION 21:1, 2

"For the former things are passed A good many former things have passed away in our time. The danger is that we will not see that they are gone or that change is inevitable. In the Yellowstone Park geyser areas one now reads frequent warnings to stay on the established walks. Due to the 1959 earthquake the crust has been weakened and might give way if stepped upon. How many former things have been weakened by startling moral, social, economic earthquakes of this present time. Racial patterns, social systems of privilege-these are all passing away.

God, we would not fall to destruction by trusting the insufficient crusts of ways outworn. In Christ. Amen.

#### Sunday, November 26

READ: MARK 8:22-25

It is more frequently done today than in 1948 when Harriett Hubbard of Brooklyn bequeathed her eyes to be used to restore sight to a blind person. Upon her death her eyes were flown to Baltimore; for years after Harriett Hubbard's passing someone else saw with her eyes. What a generous offering! But more wonderful still than new comeas in the eyes of our bodies; to see the world with the eyes of Christ. He left them for us in the Gospel.

Our Father, let the eyes of our minds and hearts be made new as we learn to see "everything clearly" with the mind and heart of the Master. Amen.

#### Monday, November 27

READ: MATTHEW 14:22-29

On angry seas where they were sure they would drown the disciples cried out in fear. Jesus came and their fears were gone. Is it not a parable for us? When life finds us above frightful depths—in the desolation left by death, where sin eats away the soul itself, in the face of terrifying anxiety—Christ comes with His upholding, "Fear not, take heart; I am here. Come." The love

of God is equal to all of our needs.

In the power of faith, O God, give us grace to walk where Christ calls, even over great depths. For His sake. Amen.

#### Tuesday, November 28

READ: PSALM 141:3

If we could only remember to let God keep the door of our lips! But we give more hurt by thoughtless speaking than in any other way. How shall we give God the keeping of the door of our lips?

It helps if we have at least called the Lord to keep watch in the morning. And then to hold our peace until we sift out what thoughts may be jealous, defensive, spoken to prove superiority. And to form words always in consideration of the needs that inform the speaking of others. And then examine our own motives before words pass our lips.

God, let me keep my heart with all diligence; from thence come my words. Keep Thou watch on my lips and rule in my heart this day. In Jesus' name. Amen.

#### Wednesday, November 29

READ: PSALM 103:10

If God does not reward our goodness with prizes of earthly satisfaction, neither does He deal with us on strict reckoning after our sins. I may think I have not received what I deserve. But of this I am sure: I have been most mercifully dealt with according to my "badness." Neglected opportunities, moral immaturities, cruel indifference, hypocrisies and waste—for all these my friends have been patient and God forgiving. God loves us with a love that sweeps away all this petty reckoning, and draws us to Himself.

We thank Thee, Father, for loving us when we do not deserve it, and for cleansing away sin that we may be clean. In Christ we pray. Amen.

#### Thursday, November 30

READ: ISAIAH 35:1, 2

Above Hoover Dam in Arizona is a plaque and flagpole—memorial to the men who lost their lives in the construction of the dam. Inscribed thereon are the words: "They gave their lives that the desert might bloom." Thousands of square miles of southern California have blossomed through irrigation from the Colorado, and life has been made brighter and better by the power generated at Hoover Dam. That the desert of our lives might also blossom, in safety, in joy and in love many have given their lives.

Our Father, keep us mindful of the price which others paid that our lives might be full of light, peace and joy.

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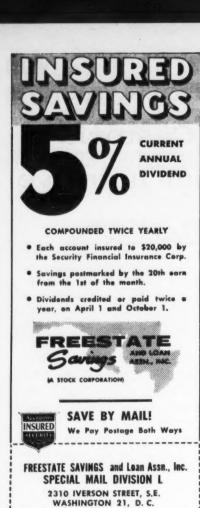
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#### The Compulsive Gambler (Continued from page 20)

I cheated everybody-especially Josie and the boys.

Like the time the mortgage company was hounding us. They threatened to foreclose—and they weren't kidding. Josie somehow scraped together \$225 to make one month's payment; as a "successful" salesman in those days I had to keep up a good house in a good neighborhood, no matter how frantic I was behind the facade.

We drove downtown together to make the payment. I told Josie to wait in the car. "I don't want you to be embarrassed, Honey," I told her. "Let me go in and get things straightened out now. You can watch through the window."

Trustingly, she waited.

I walked inside, straight up to the teller's window. "Look," I said, "I just came in to show my good faith. I'm going to make a payment as soon as I can get the money. But I've had some bad luck—you know, the kids were sick last month—and I just don't have the money now."

Then I walked out.

Josie had no doubt that we had a reprieve.

I took the \$225-and lost it that very afternoon.

The house? We lost that, too. Two months later. We moved over to a rented house in a more modest neighborhood in Camden County, N.J.

We lost our car, too. And, to be honest, most of our furniture. But Josie stuck. Why, I'll never know.

But even then we hadn't hit bottom. My debts were gigantic. I circulated checks constantly, writing one to cover another with never a dime behind them. From loan sharks I borrowed \$20,000 at "six for five," agreeing to pay back \$24,000 almost overnight.

When the advances on my commissions, salary and expenses couldn't be juggled any further, I stole. Yes, I embezzled from both companies I worked for during those 12 years. Believe it or not, neither one ever suspected me; in fact-and this worries me when I think of how many other men are in the same predicament-only a handful of people knew what was going on. And they were my fellow gamblers. I couldn't even straighten out during my winning streaks. I won up to \$7,000 in an afternoon. But I never gave my family a nickel. First I always paid off something to the loan sharks. That kept them happy. Then I set aside a good stake to bet with the next day.

Then—and this is true of most compulsives—I lent what was left to my betting friends who were down on their luck. This made me look big, I thought, in their eyes. And it meant I could turn to them for a few dollars when I was on another losing streak.

All those years, I thought I was a big shot. I used to tingle with pleasure when I heard someone, especially a woman, whisper in some bar or night club, "I saw that guy drop a couple of grand yesterday and never even blink!"

Some big shot! All the time, my wife was half crazy with worry, my children were hungry and needing such simple things as haircuts—and the money I lost was usually borrowed or stolen.

Eventually, Josie caught on. She must have been suspicious for a long time. But in one month two things happened that made her take a stand. Both our boys suffered minor illnesses. Although I earned close to \$25,000 that year, I couldn't pay the doctor. On top of that, two goons working for a loan shark beat me up one night in a parking lot. After a hospital emergency orderly patched me up and sent me home—it was close to four in the morning—Josie came over and sat on the arm of my chair.

"Frank," she said, "we've been living in hell for a long time. It's got to stop or I'm leaving."

SHE caught me by surprise. I tried to look as if I didn't know what she meant but I didn't succeed.

"Don't lie to me," she said, halfpleading. "I know what's been going on. I've known for several months now. You need help."

She handed me a newspaper, folded open to an inside page. "I read this last week," she told me. "It's about an organization called Gamblers Anonymous. Read it. Then call them up tonight or you won't see me and the boys again."

"Call them at this hour? You must be crazy."

"Read it," Josie commanded.

I was glad to be found out, to have someone tell me what to do. I grumbled, but I read the article. Sure enough, there was the phone number of the president, with a note that he'd talk to anyone who needed help at any hour. I phoned him.

The minute I heard the voice on the other end, I knew I was home.

He asked all the right questions—the questions that only someone who knew the score could ask. How much did I owe? To which loan sharks? How much could I pay off? Had I stolen? How many races did I bet on each day? Could I do a day's work?

Only someone who had been through the mill would know enough to ask such questions.

Well, that was the turning point. First, I met with two of the G.A. officers in the office of one of them. A week later I attended my first meeting.

And from that day to this-it's three years now-I haven't bet a nickel. Not a matchstick.

Like Alcoholics Anonymous, G.A. has one cardinal requirement: an applicant must recognize that he needs help from God or, as they put it, from a power higher than himself.

I certainly needed that.

And he must be completely honest; he must face up to the truth about himself and the situation he has cre-

It wasn't easy, but I laid it on the line. I told them exactly what I had done.

If necessary, members will help a newcomer pay off his debts; they'll even see the loan sharks and, in most cases, get them to settle for merely interest payments until the victim can tackle the principal. In my case, I was exceptionally lucky-I was able to arrange repayment of my legitimate debts over a ten-year period. After that, the loan sharks.

My employers stood by me. They shouldn't have, I admit. I had taken advantage of their trust. But they agreed that if I would repay what I had embezzled they would not prosecute. This was one pleasant surprise.

Almost from the start, I've spent considerable time-often several hours a day-with a psychiatrist. I've spent almost as much time with a clergyman. I've had long, serious talks with my boys-now 13 and 18-and explained how sick their daddy was. Gradually, I think, I may be winning their respect and perhaps their love.

Josie and I have joined a church. If, at the end of a few years, I feel clean enough, I'd like to teach teen-agers. As of now, I don't think I have earned that

privilege. Am I cured? No.

There is no such thing as a cured compulsive gambler any more than there is a cured alcoholic. We are arrested cases. I won't even play golf; I don't want to face the temptation of betting on the next hole. When I travel, I avoid the club car. I don't want to find myself slipping into a "harmless" game of cards or an invitation to bet a dime on whether we're on time at the next stop.

I simply cannot bet-at all. They tell me now that I was within an inch of killing myself when Josie issued her ultimatum. I could never have made it without her. But, even more, couldn't have made it if G.A. hadn't made me see that I needed help from that power stronger than I was.

I needed-and I got-that help.

I only hope that perhaps some way -by telling my story now or perhaps someday teaching teen-agers-I can help someone else to avoid the living hell through which I have come.

## I Was Afraid of the Child Stealers

Mr. Challagali, train examiner for the Indian railroad from Calcutta to Madras, reports, "I saw a little girl sleeping under a third-class bench. She could not tell me about her parents as she was only four. I feared the child stealers would sell her to the beggars who cripple the children or make them blind so that they can arouse pity as professional beggars. Her mother must have deserted her because she was too poor to feed her. She looked terribly hungry. I took her to the police, although I did not think anyone would claim her and no one did. As I had brought her, the police made me take her back. So I took the poor little half dead thing home. But it meant less food for my children and I knew I could never educate her on my meager income. I would have liked to have kept her, but took her to the Helen Clarke Children's Home.



Prem Leila

Mrs. Edmond, the director of the Home, crowded the child in and named her Prem Leila, meaning kindness or love, because she was saved by a man's pity and kindness. Not only in India, but in a number of countries in which CCF assists children, there are so many thin, sickly, little tots deserted by desperate mothers who rather than continually witnessing their hunger desert them, hoping someone who can, will feed them. While so many of us in America are overfed, half the children in the world go to bed hungry every night. Such children can be helped by any gift or "adopted" and cared for in CCF Homes. The cost to "adopt" a child is the same in all countries listed below-\$10.00 a month.

Christian Children's Fund, incorporated in 1938, with its 412 affiliated orphanage schools in 43 countries, is the largest Protestant orphanage organization in the world, assisting over 36,000 children. With its affiliated Homes it serves 32 million meals a year. It is registered with the Advisory Committee on Voluntary Aid of the International Cooperation Administration of the United States Government. It is experienced, efficient, economical and conscientious.

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#### Religion in Gambling Town (Continued from page 14)

Vegas, the Rev. Walter Bishop, who was pastor of the First Baptist Church, told me that \$1,600 of the cost of building his new parsonage came from the casinos and he pointed out that "it is hard to keep gamblers' money away." Gamblers' money, he said, helped pay eight per cent of the cost of his newly completed church which cost \$70,000. He estimated, however, that only \$10,000 of the \$250,000 spent for his parish in the last ten years came from the gambling casinos.

"The gamblers are not as charitable as you would think," he pointed out. He added that he was "dead set" against gambling.

The Rev. G. B. Gudmundsson, minister of the Immanuel Community Church of North Las Vegas and past president of the Clark County Ministerial Association, sees small hope that gambling will ever be extinguished in the resort town, but feels that his job is among the people who come under its influence, who are in fact a part of the industry.

"Gambling is so huge out here that trying to stop it would be like trying to stop a world war. You are a voice crying in the wilderness but you minister to your people the best you can. Gamblers always know where I stand, not for them or against them, but out to win their souls. What I fear is the byproduct of gambling, the vices that follow it. Vice in Vegas is intense and glorified and the answer to it cannot be found in the question of whether or not one is against gaming." The Rev. Mr. Gudmundsson was chaplain in Manila during the campaign in the Pacific and was attached to the 60th General Hospital there. He likens his preachments to the gaming elements to "trying to minister to soldiers during a war.

Meanwhile Mass is being conducted in a hotel in Vegas within the shadow of a marquee advertising a nude Parisienne review. The same hotel several years ago donated land to the Catholic Church for construction of its parish headquarters. Catholic services, including a "late, late Mass," are held in the Crown Room of the Stardust Auditorium on the same property as the Stardust Hotel and its "Lido de Paris" review. Wilbur Clark, one of the owners of the Stardust and Desert Inn, donated the land several years ago for construction of a Catholic Church on the Strip.

A letter written by Bishop Robert J. Dwyer of Reno, blasting the nude shows in Las Vegas and Reno, was read in parishes throughout the state. It denounced the productions as "filthy and immoral" and directed Catholics to boycott the shows. Protestant churches joined in the denunciation.

The Rev. Otto F. Nielsen, who took over in September as the new president of the Clark County Ministerial Association, said that he didn't believe you can legislate against evil. He was talking especially about the by-products of Las Vegas. "I feel that in the long run more can be done quietly with individual counseling. The more publicity you have, the greater the following you are going to have seeing these shows. People are going to see just what it is that's being condemned."

The State Gaming Commission rules the gambling fraternity with a complex set of rules and regulations, from the capitol building at Carson City. But no one in or out of government has demonstrated any readiness to cut his own economic throat. The theory strongly dominates that what is good for gambling is good for Nevada. It is difficult to secure any safeguards on immorality in any section of the state where gambling taxes rule the economic roost.

There are always lawmakers willing to do lip service to the clergy for the sake of votes and many came out in favor of legislation banning nudity in Nevada hotel shows. The record confirms, however, that no legal shackles have ever been placed on gambling if a shortage of taxable income would result.

The pressure of the gambling economy in Las Vegas is felt throughout the country, but mostly on adjoining states; over 50 per cent of the patronage of the gambling halls of Las Vegas is derived from California tourists.

The recent granting of several gaming licenses by the Nevada Gaming Commission to a community just inside the Nevada line adjoining Idaho has evoked criticism from ministers in those towns in the "neutral" state whose parishioners dash over the line to roll dice, play roulette or 21. The new town has aptly been dubbed Jackpot.

Thus is the case against Nevada gambling building up and it is not for nothing that the Nevada governor has to journey to Washington to put out the fires constantly being lighted.

As to the churches—the sad fact is that the ministers have virtually no influence on the horde of tourists who flock to the gaming palaces in Las Vegas and in every city in the state.

The sad fact is that almost every church of any denomination or faith has taken money from the gambling fraternity, possibly because they couldn't help it, possibly because they were beguiled with the belief that the basic evils, and economy, of gambling would not breed more evils.

Some ministers started out on the premise that gambling was an individual matter that members of their congregations were capable of evaluating for themselves. But they found that gambling is a Trojan Horse, constructed

by some of the cleverest hoodlums and syndicate sharpies in America's criminal history, suddenly spewing out more enemies than they could cope with.

For it is a provable fact that most of the gambling casinos in Nevada are owned by elite members of the national crime syndicate. Many of them are in Nevada by virtue of the looser laws of a decade ago which failed to route them out, Many top hoodlums have hidden interests in the casinos. They are past masters at hiding their financial hold on Nevada's main economy. The morals they brought with them are evident in Nevada where the samplings of the immorality of possibly every state in the union are on public display.

The clergymen of Nevada are at the moment being gently told that if the exclusion of one nude show or one battery of slot machines or gaming devices cuts down on the tourist trade and the profits, then their arguments

will be fruitless.

In a way, the ministry of Las Vegas is fighting not only for the few who make up the permanent population of the town, but for all those who come here. One churchman said, "There is no vacation from the Ten Commandments," obviously referring to tourists. But to look around, vacationing from the Decalogue seems to be in full swing.

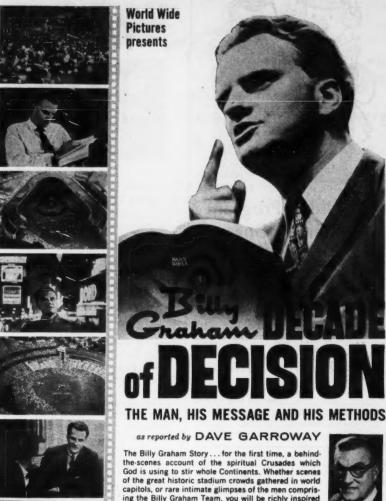
Many families who come to Vegas for a vacation lose all their money and are stranded in a town which suddenly has become hard and unfriendly. Hundreds each year are rescued from their predicament by church welfare agencies which give them money for food and gasoline to get back home.

Public participation in charitable giving was practically nil for many years in Las Vegas and the gambling fraternity carried almost the whole load. Of late, the United Fund has become almost the sole bankroller of various civic groups. But the gaming industry has never got out of the habit of thinking that it is the historic arbiter of the economy of the region and therefore assumes the right to determine the direction of the community. The "locals" have assumed less and less importance as the tide of tourism swells.

Among these "locals" of course are the clergymen who certainly have no wish to stem the tourist tide, but find that they are being drowned by it. The addition of more hotels in Las Vegas will bring in more of the gambling fraternity and camp followers who become permanent residents. Many of these will become parishioners of the ministers who have spoken out in the past against gambling.

In Las Vegas, co-existence is of necessity the way of life between gambling interests and the churches. How long it will be peaceful co-existence re-

mains to be seen.



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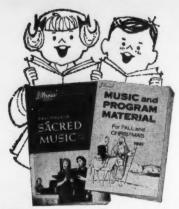
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## We spread out our Thanksgiving 'FFAST"

By VEVA VAN DORN

THIS Thanksgiving, although I will be preparing many of the traditional foods, no one at our house will be physically uncomfortable or morally conscience-smitten from overeating. Instead of a one-day gastronomic marathon, we will again spread our Thanksgiving foods over an entire week.

Our present family custom began taking shape in my mind when I was

still a child.

The members of my family and our friends, who ordinarily used proper restraint in other ways, would always let go on Thanksgiving. It was the accepted ritual to eat all one could literally hold. Common sense was thrown to the wind. Anyone caught not eating some of everything was ridiculed. Anyone trying to pass up dessert was scorned. The person who could eat the most was a hero.

I could not eat nearly as much as the older ones, but I tried! In the effort to keep up, I invariably ate more than I should have eaten and was then mis-

After the dishes were done, no one felt like doing anything until "dinner settled." This might take all afternoon. Those who felt the need made trips to the kitchen for a little soda.

After a particularly bad stomachache from eating one too many pieces of turkey, or maybe it was pie, I vowed to myself that I was going to make some changes. I tried to influence the others to let up. It was of no use! The habit was too deeply entrenched. "It's a part of Thanksgiving," was the an-

Well, I thought to myself, at least when I get a home of my own I can make changes! And I did-from the

A couple of weeks before our first Thanksgiving, I made out a menu, tacked it on the kitchen bulletin board and asked my husband to O.K. it. "It

sounds fine but isn't it a bit overdone?" he commented.

"But it will be spread over the entire week," I replied.

He had never heard of such a thing, naturally, but I didn't offer any infor-

On the Monday before Thanksgiving we had pumpkin pie for dessert. It followed soup and a cottage cheese salad. We both ate two pieces of pie -and enjoyed them after the light meal. It was quite a change from the old habit of trying to find space for a piece of pie in an already stuffed stomach! In the kitchen, I checked pumpkin pie off the Thanksgiving menu.

On Tuesday we had a most delicious gelatin dessert. In it were many different kinds of fruit; it was topped with whipped cream, candied cherries and pecan meats. My husband complimented me on the elegant dessert. (I checked gelatin dessert off the menu.) Along with our pork-chop dinner on Wednesday we had candied yams. (Yams were deleted from the menu.)

On Thursday we had a small turkey oyster dressing, giblet gravy, mashed potatoes, string beans, cranberry sauce, celery, pickles-and for dessert, pineapple sherbet. I ate just the right amount, and there was no reason to feel guilty for overeating! The menus for Friday, Saturday, and Sunday included leftovers plus the remaining items on the original Thanksgiving menu.

Everything had worked out smoothly. My husband was very pleased with our Thanksgiving week. He wanted to know if that was the way we did things at home.

"No-o-o," I admitted, and confessed. For many years now, Thanksgiving at our home has been an enjoyable week-for which I am thankful! Thanksgiving season now brings a feeling of peace as I recall the words: "Add to knowledge, temperance."

#### Preacher in Las Vegas (Continued from page 14)

But what keeps gambling going? Today, Clark County in which Las Vegas is the principal town, has assertedly more than 80 churches and religious organizations. How can gambling continue to exist in the face of the widespread presence of "religion?"

The answer is in two parts. First, Nevadans, not unlike millions of other Americans, have built up a mind-set, that what is legal is moral and beyond question. The fact they have voted gambling legal does not seem to make this line of reasoning incongruous.

In the second place, gambling is big business. It provides a lure which brings an estimated 10,000,000 tourists a year. They supply the dollars which not only support the hotels and motels, but make necessary all the housekeeping trades, not to mention the schools and churches for the residents. Again and again I was told that if it weren't for the money which comes from the tourist income sparked by gambling and its Hollywood shows and below-cost food, Las Vegas would fold up. But does an economy based on suffering and disappointment have the right to exist?

A private detective working at a Las Vegas hotel which has hundreds of rooms and a gambling establishment commensurate in size said to me, "This is a terrible place to work. Everybody goes home mad. Wives are fighting with husbands, and husbands with wives." The reason? They'd lost money that was to go on the rent, or for Willie's teeth, or that was not even their own but simply in their possession. Employees of banks and other financial institutions in Nevada are sure to be fired if seen gambling. But even so, not long ago a manager of a loan company was arraigned for taking \$3,000 of his company's funds and losing them over the gambling table.

How does the church fit into such an environment? The answer is, if it is Christ's church, it fits in most naturally! Our Lord had to remind those of His day that He had come to call, not the righteous but sinners to repentence. This is still the reason for His church to be present at any place in the world.

Although only a tiny fragment of members of local Protestant churches in Las Vegas engage in open gambling, the fact remains that no matter what business may support the individual Christian there, whether he is a school teacher, a mechanic, a storekeeper, a minister, he knows that probably he wouldn't be needed in Las Vegas if the tourist business, sparked by gambling, didn't make possible the employment of so many persons.

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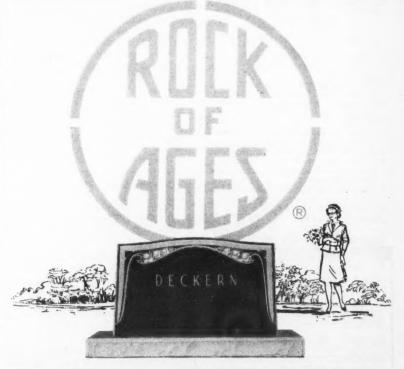
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ship itself? At the moment, I can think of only two persons directly connected with gambling who asked membership in our church. How did we deal with their request?

Attempting to deal with these applicants in the hope that they would so grow in Christ that they would see the incongruity of trying to be Christians and gamblers at the same time, we took them in. I am pained to report that each one of them, as fuller understanding of the implications of their discipleship dawned upon them, turned their backs upon the Christ like the rich young man, and held on to their possessions-or in this case, kept their jobs and let the church go.

What about the churches and gambling money? The answer is that little of it comes directly. Our church averaged something like 3,000 visitors a year. Whether any of the money they gave had been won at the tables, we had no way of knowing. The money from our membership came indirectly from the tourist industry, but not from the salaries or profits of persons em-

ployed in gambling.

Of the 80 religious organizations in Clark County I would guess that less than 10 per cent of those which are Protestant have received direct gifts from the gambling industry. While significant at the time, these gifts are less than a few per cent of the church's total investments. There usually was considerable discussion as to whether to accept such gifts. The decision in most cases was that if there was no misunderstanding of the church's attitude toward gambling and no silencing of the church's witness, they could be received. One man advocating such a course pointed out that the Salvation Army makes its collections from bars and other places of which it disapproves and then uses the money to try to win their habitués to Christ.

Some years ago a layman, a volunteer director of youth work, solicited funds from gambling establishments, acting on his own. The church was embarrassed by the contributions. The checks were kept uncashed for several weeks and then returned. Subsequently, this church felt it could approach one of these men for a contribution. In his case, this man owned an interest in the city bus line and other normal businesses. So this time they asked him if he couldn't make a donation which didn't come from his gambling business. To this, he replied that he was sorry but his money got "all mixed up."

Wouldn't it be difficult to preach in a town like Las Vegas?" I have been asked. Of course, ministers, as well as other men like the approval of their contemporaries. But when it comes to the minister's messages, what he has to say will depend upon whether he is attempting basically to please God or

In our church we had a direct broadcast of our morning worship service. I never hesitated to speak out against gambling, although I never rode it as a hobby. But the spirit in which one speaks makes a difference, does it not? I am among those persons to whom the old dictum of loving the sinner while. hating the sin makes strong appealperhaps it is because I realize something of the degree in which I myself have been a recipient of the unmerited love and forgiveness of God.

So I tried never to lose an opportunity to point out that any philosophy of life in which we attempt to get something for nothing is bound to let us down. I tried to throw light upon the motivations back of gambling. "Why," I would ask, "do the gambling casinos rack up those great piles of silver dollars upon their gambling tables? To whet your covetousness, to make you want to get some of the money that belongs to other men, for yourselves, without giving anything equivalent in exchange.

Our church was spurred on by knowing that the consciences not only of stalwart Christians but of some men in the gambling industry, were with us. These men might not be willing to cut themselves off from the rich profits that they received or hoped to receive, but in their unguarded moments they would speak their personal disgust at

their entrapment.

Such was the case when on one occasion I introduced a fine member of our church to the principal owner of one of these establishments. He replied to the introduction, "I am glad to meet you." And then quickly added, "My business is an imposition on the public." Of course, he proceeded to try to justify his participation. But the point is, I hadn't even mentioned his business. It was very much on his mind.

It was the same with many of the employees as it was with the owners. One day I was calling in the home of a dealer whose wife worshiped with us. He greeted me cordially and I said, "We'd so much like to have you visit our services." He didn't say, "I know you are against our business." He didn't say, "I don't believe you mean it when you say I'd be welcome to attend." He said with a sober face-for he was a Protestant minister's son—"My presence would dishonor the church.

I have moved away now to a parish where the problems of gambling do not arise. Nevertheless, even there-and even in your town-men are confronted with the same sins of covetousness, idolatry, worldliness. Every community, every church, faces its own variation of Las Vegas, which after all is not a city so much as it is an attitude.

"Gamblism"
(Continued from page 11)

labor and intelligence [to face it]."

The childlike search for magic is regarded by most authorities as central to the gambling urge. Reality would dictate that in any gamble, even so uncomplicated a chance as the flip of a coin, there is at least an equal possibility of losing. The childlike wish for magic beclouds this possibility and sees only the chance to win.

Moreover the sober adult knows that in every commercial form of gambling the percentage is with the house; he therefore gets less than an even break (far less in most cases). Thus reality would logically turn him away from gambling, quite as insistently as the thirst for magic turns the childlike personality toward it. Children like to send in contest coupons and they nag their parents to buy raffle chances, seeing only the shiny new bicycle or the outboard motorboat which is offered as the prize. How often the parent must cool off such naive enthusiasm by pointing out the mathematical probability of losing against a one-in-athousand or one-in-a-million chance of

In their daily lives, most gamblers share certain common characteristics: They do not like to face their problems in a self-reliant way. They prefer to wait for "things to change" or rely on someone else to pull their chestnuts out of the fire. They avoid the kind of responsibility which will put them on their own mettle to cope with difficulty. They do not stand on their own two feet, preferring to lean upon others, blaming other persons or circumstances for their failures and hoping without any particular effort on their part to chalk up a reasonable number of successes. "Something for nothing" is their slogan.

They are the bulk of the gamblers. They lie in the middle between the gambler-for-amusement on the one flank and the compulsive gambler on the other.

The gambler-for-amusement is the individual who, when on vacation or on some infrequent visit to a track or a casino, separates out a few dollars and decides to have a little fun while the money lasts. He is not really a gambler, but more precisely a sucker. The money doesn't last very long. And before you know it he is peeling off a few more dollars, and a few more until finally his spirit of fun gives way to umpleasant regret and with a forced laugh he acknowledges that "he has been taken." He doesn't gamble again for several weeks or months.

This individual differs from the compulsive gambler in one cardinal respect:



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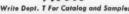
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he controls the urge. In the case of the compulsive gambler, the urge controls the individual. This is a symptom by which the compulsive gambler is diagnosed. He is helpless. The urge to gamble, regardless of the threat that it may bring about the devastation and degradation of his life, is stronger than any force of will or spirit which he can muster against it. As one psychiatrist put it, "There is no longer the human urge to take a chance, there is the neurotic inability to let it alone."

Psychoanalysts have probed deep into the unconscious motivations of compulsive gambling. Some believe the compulsive gambler is unconsciously out to destroy himself, choosing this particular means, just as the drug addict and the alcoholic choose their routes of self-destruction. Others feel that the gambler is impelled in both directions: his subconscious needs require that he win and lose at the same time.

This the late Dr. R. M. Lindner refers to as "the impossible necessity." Probing deeply into psychodynamics, Dr. Lindner feels that in many instances the compulsive gambler is really working out some of the subconscious emotional conflict of his own childhood, particularly related to hostility toward his father. In winning, according to this construct, the gambler triumphs over his father and shows his power. But in the subconscious wells of emotion, he then feels guilty over this triumph over the father (as though it were patricide) and thus he must lose in order to absolve himself from guilt or, as it were, to punish himself.

Thus Dr. Lindner concludes, "It appears that the gambler must win and lose at the same time, for his sanity's sake, and this can never be done."

It is, however, quite common for the compulsive gambler who finds himself in a winning streak to refuse to quit. Something compels him to keep on gambling—and on and on—until eventually luck takes its inevitable turn and he loses not only his winnings but everything he may have in his pocket. It is as though the individual were helplessly compelled to win when he sits down at the table and equally helplessly compelled to lose once he has won.

This masochistic, or self-punishing, streak in the compulsive gambler is perhaps his most typical characteristic. One such gambler in an attempt at self-analysis admitted to a "curious sense of gratification" when he had to go home and tell his wife he had lost everything. He spoke of a "sense of release" in the dire consequences he had brought upon himself.

New York psychiatrist Dr. Edmund Bergler, after an extensive study of compulsive gamblers, concluded, "I submit that the gambler is . . . a neurotic with an unconscious wish to lose."

This characteristic is viewed by many as the distinguishing one which sets off the compulsive from the oc-casional gambler. The individual who occasionally gambles for fun or for diversion is able to quit when he's ahead. But the compulsive gambler must keep on until he loses. This is why casinos do not welcome the occasional gambler with quite the enthusiasm they reserve for the neurotic; they know that the gambler-for-fun may well play just long enough to win and then take his loot home with him -and this is anothema to their business. They would much rather deal cards or rake dice for the neurotic, for he is a sure loser and with him the only real peril to the house is that he will try to bounce back with a rubber check.

Another criterion of the difference is simply what gamblers talk about. Invariably the gambler-for-fun will talk about his winnings, boasting and chortling about how he took the casino for a ride. The compulsive gambler, to the contrary, will talk most frequently about his losses. At the race track, he will recite in minute detail every furlong of a race he lost, but will only mention in passing the times he won.

F ROM his psychoanalytic studies Dr. Bergler has listed the following characteristics of the gambling neurotic:

1. His gambling is chronic and repetitive.

2. Gambling absorbs all his other interests.

3. He never learns his lesson.

4. He cannot stop when he is win-

 He gets an enigmatic thrill compounded of as much pain as pleasure.
 He risks more than he can afford.

The last characteristic is well implemented by the national statistics on embezzlement. In a given year, approximately \$400,000,000 is lost through one form or another of embezzlement. Analysis of solved cases indicates that up to 75 per cent of the total is embezzled by gamblers to cover up their losses and, of course, with the hope amounting virtually to a conviction that with this added, illicit financing, they will not only recoup but will make a fortune and will be able to pay it all back. They never do. Gambling would not be the most profitable industry in America if they did.

The ups and downs of the gambler sometimes pose a problem for the psychiatrist even when the individual is aware of his problem and seeks help. Dr. Bergler tells of the dilemma of Mr. C., a would-be patient, "When he's losing and wants therapy he cannot afford it. When he's winning and can afford it, he says, 'Who needs help?' "



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"Gamblers Anonymous," an organization modeled after Alcoholics Anonymous, was organized in California in 1949. Twenty-one compulsive gamblers started the organization with the hope that through association with others in the same boat, and their common admission of their helplessness coupled with faith in God, they could erase the neurotic compulsion from their personalities. The organization now numbers its members in the thousands, with chapters in 23 cities from Los Angeles to New York.

As with AA, the first requirement is that the member admit that he is a compulsive gambler, and helpless. Often, as with the drinker, he must hit rock bottom before he is capable of such an admission. Rock bottom may mean anything from the breakup of a family and the loss of a job to repeated jail sentences and attempts at suicide.

Members know one another only by their first names and, again following the AA pattern, each meeting begins with the long and detailed confessions of one or more members. The invariable preface to such confession is, "My name is (Jack, or Fred, or Bill, etc.) and I am a compulsive gambler.

Total abstinence from gambling is the cornerstone of GA. For these experts-by-experience recognize that with gamblism, as with alcoholism, one slight slip is as bad as a headlong plunge. Thus, when a member finds himself peeking at a racing form or shaking his right hand nervously with the itch for dice, he calls upon whatever shred of free will he has left to sound the alarm at GA headquarters. With all speed two or three of his fellow sufferers are at his side to counsel with him and stay with him until the compulsion has subsided.

It is significant that one of GA's prime activities is to arouse the nation to the evils of gambling and do what it can to outlaw gambling establishments. These people have been hurt and hurt badly. While they themselves fight back on the road to recovery, they fight, too, to prevent others from becoming hooked by the same affliction.

Control of the gambling urge has been a challenge to mankind since his beginning. Anthropologists tell us that even the cave men gambled, using animal bones, the precursors to modern dice. Archaeologists of the University of California in 1949 unearthed a "gambling den" in prehistoric diggings in Lassen County, California. They gathered in 800 petrified wooden counting sticks and primitive bone dice. Dice even today are referred to in gambling circles (by those who know very little anthropology or ar-chaeology) as "bones."

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gambling was a problem of the ancient Pharaohs even then. And to modern governments the world over it still is. The United States Senate held a lengthy gambling probe in 1950 and again in 1961. One Senator called the latter "the 10,000th official government attempt in a thousand countries to do something about gambling."

Up to now we have been confused and made powerless largely because of our failure to isolate gamblism as a character disorder quite as destructive to the individual himself as it is harmful to society. With the awakening recognition of this compulsion as a disease there need no longer be the same frustration as has historically attended attempts to control gambling.

For even the most free-thinking individual could hardly oppose attempts to help sick people, and this is surely what the victims of gambling really are. These sufferers provide the bulk of the profits for the gambling industry, with its interlocking directorate of racketeers and its by-product of civic corruption. If a concerted effort were waged to help the compulsive gambler, not only might he be spared from inevitable ruin, but the gambling racket might be dealt a really telling blow.

There are, of course, the ethical arguments. Gambling is, unquestionably, a non-ethical pursuit. It is an attempt to get something for nothing. It is non-constructive. But more than that, it is ethically destructive for one cannot win unless someone else loses. And thus the attempt to get something for nothing is compounded by the attempt to take something away from somebody else.

Alson J. Smith, in *The Churches and Gambling*, has noted, "Gambling is an attempt to acquire property without paying the price. . . . it is kind of robbery by mutual consent, just as dueling is murder by mutual consent."

Some justify gambling by what is called the "human urge to take a chance." It is stated that all life is a gamble. It is further contended, as Edward Devereux concluded after a three-year study at Harvard, that occasional small gambling enables people to "cast off harsh realities and thus gives them a kind of relief from the general unbearability of the world."

Such contentions serve more to obscure than to enlighten. There is a human urge to take a chance, to be sure, but it should be a creative urge; the urge, for example, which prompts a composer to write a song on the chance that it will be favorably accepted, or the urge which prompts a businessman to start a new enterprise on the chance that it will be successful. This is constructive chance-taking.

And yes, to be sure, all life is a gamble, in the view of some individ-

uals. Others prefer to view life as meaningful not simply fortuitous, and rather than laying it to chance they make room in their philosophy for belief and faith. As for harsh reality, life just isn't all that ubearable. Reality seems harshest when we attempt to escape from it. The more we approach reality, the more we try to understand it and live with it, the more comfortable the environment.

**B**UT aside from such questions, on which there may be reasonably divergent points of view, there is hardly any question on the ethics of developing more and more wretched, suffering human beings by opening up to them the paths to compulsive gambling. No human being is born with an addiction, whether to drugs, to alcohol or to gambling. Some are constitutionally and psychologically prone, or predisposed, to such addiction. When we put narcotics in the hands of one predisposed to drug addiction he easily becomes an addict. Repeated use of liquor by the individual with a proneness to alcoholism makes him an alcoholic. Similarly, the open lure of gambling tables, betting windows, and gambling machines makes the prone individual no longer prone but a hooked" victim of gamblism.

Viewed in this light the struggle to control the gambling urge in man becomes not so much a repressive measure or an attempt to legislate people's personal behavior, but rather a measure of succor for the human race. With five million compulsive gamblers in America today, the challenge is a great one. How many can we save?

No Lack of Gain (Continued from page 24)

friend might seriously impair the attachment between the girls. But just how could Pam point out the dangers of the situation? Or were there any?

Jean, next. Did she have an immediate problem that must be dealt with today? Not a mental or emotional one, that Pam could think of. All she'd asked of her mother was that she please shorten her felt skirt in time for her to wear to school the next morning when she was going to play a piano solo for sixth-grade assembly.

Pam sighed. You couldn't turn up a hem on felt and stitch it in; the job had to be done with ruler and scissors and the unfashionable inches cut off evenly. Did she dare lay it out on the diningroom table and work on it during the Christian Education Committee meeting at the parsonage this afternoon? She hoped the committee would leave in time for the children to have their one-hour's TV privilege, to be

denied which they raised "bloody thunder," to quote Brian.

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A heavy feeling came over Pam as her thoughts turned to Brian. Yesterday he had spoken a dirty word. Joan had reported it, a thing which the children were not encouraged in and rarely did. But this was a special case.

"It was a terrible word, Mother," Joan had said. "I'll write it for you. I can't make myself say it. In fact, I don't even know what it means but I know it's bad because some boys wrote the word on pieces of paper and dropped them along the hall at school and the principal had Miss Sanders, our phys-ed teacher, hold a special session for the girls and she told us that if we were ever in company that used this word, we could know we'd better change our crowd, fast."

Then Joan had printed the word and handed it to Pam who took a quick look, crumpled up the paper and threw it away. She'd have to tell Peter and he'd have to talk to Brian. Where in the world could a 9-year-old have heard such language!

Pam resumed reading.

"The editor and staff of Ad-Libs were entertained at the lovely new lake home that Carmen Deal and Peggy Lee bought together to use for week ends and vacations. The girls gave a beautiful brunch in late August that their guests are still talking about. Such luscious food and drink! How about recipes, girls?"

We had the Rally Day picnic, the Sunday of Labor Day week end, Pam recalled. Out at the Eastwood's cottage, Mr. Eastwood being chairman of the Board of Deacons. Would you call the baked beans and fried chicken luscious? And anybody want recipes for the lemonade, made from a frozen concentrate, with chocolate instead of white milk for the younger children?

"One of our most traveled gals is Anne Brown, new account executive of Smith and Smith. In the past month she's flown to New York twice, to the West coast once and made a three-day trip to New Orleans. She says she visits her apartment only long enough to pack a few fresh things in her bag before she's winging off again."

Pam laid the magazine down. Anne had been her closest friend; in fact she'd proposed her for membership in the Ad Club. They were sharing an apartment when Pam met Peter, a tall, quiet young man who was the assistant pastor of a nearby church where the girls occasionally attended services.

They shook hands with him at the door, on the Sundays he filled the pulpit, and at his request signed the guest book with their names and addresses. Then, one night he called and asked if either would be available to help with an Off-the-Street group of girls



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the church had agreed to take over. Anne thought about it for a couple of days, decided, guiltily, that she was contributing little of herself in service to her fellowmen and consented to go each Thursday night and do what she could. The end result was that the Reverend Peter Hollis not only took girls in general off-the-street. He took one in particular, Pam Martin, off her job, off the city and completely off her rocker with love for the young minister.

Most of her friends were horrified. "Pam...a preacher's wife! You'll die, buried out in some small town!"

"You're such a brilliant copy-writer. How can you waste your talents packing missionary barrels or whatever ministers' wives do?"

To which Pam gave an unassailable reply: "I love Peter and wherever he goes and whatever he does, I'll be happy with him."

And she had been. And how both she and Peter loved and took pride in the children: Joan, entering the complicated age of 12; Jean, almost 11; Brian, a sturdy 9 and Kimmy, the baby, although 6 and in first grade.

The telephone rang Pam back from the land of was.

"Mrs. Hollis, this is Delores Gray, Kimmy's teacher."

Miss Gray gave a little apologetic laugh. "Don't worry that Kimmy's been naughty," she gave quick assurance, "but she said such a funny thing yesterday during conversation period that I thought, for one thing, you'd get a kick out of hearing it and because, frankly, I am plain curious as to how a little girl could imagine up such a notion."

"Kimmy's specialty is imagining up notions," Pam said.

"I know," Miss Gray replied. "Well, we were talking about family meal-times and the different foods we like and eat and Kimmy startled us all by saying that her family had always eaten spiders!"

Pam gave a half-mirthful gasp. "Spiders?"

"Spiders," Delores Gray repeated.
"Then she went on to say that you had quit it because there wasn't any meat on them."

"Oh, that child," Pam groaned. "I haven't an idea where she got such a fantastic notion but I'll try to find out. Thanks for calling."

Pam hung up, chuckled and shook her head. This tale almost ran out of bounds, even for Kimmy's fertile mind.

She started to pick Ad-Libs up when her eye fell on the clock. It was time to start lunch for the children and they must have something hot and nourishing on such a disagreeable day. Peter wouldn't be home; he went to Churchmen's Luncheon Club one Thursday a month; this was the day.

It was also his turn to choose the

dinner menu; they each had a turn once a week. He had hoped for pot roast and dumplings tonight, with lemon custard for dessert. A time-consuming menu; the pot roast had to be browned, cooked slowly and watched. The lemon custard took time to prepare, bake and then chill.

The children came tumbling in the back door, damp and demanding.

The big girls came in, with Kimmy. "This little goon didn't have her raincoat on, Mother," reported Joan. "She just had it clutched around her at the top and her dress is wet."

"I ran and it flew behind me and I was flying home in a jet," informed Kimmy. "That way I didn't have to walk, like the rest of you did."

"Well, take off your wings and sit down to lunch," Pam advised. "I'll run up the thermostat so you'll all dry out a bit while you eat."

The children sat down around the kitchen table and spooned into the hot food hungrily.

"Beth says she thinks if we dress up maybe we'll have a better chance at Student Council," Joan reported. "May I wear my new sweater and skirt Friday when we hold nominations, Mother? Do you think that would matter?"

Y OU'RE so beautiful in blue that I don't see how anybody could not vote for you, if you wear your new outfit," Jean offered, loyally. "But maybe this is a place where clothes won't make any difference."

"I'm sure they won't, really, but we'll see about you wearing your new ones, Friday," Pam promised.

"Ah, why d'you even want the old job?" Brian asked. "You won't catch me wanting to be on any old student council and being stuck to go to meetings and worry about things."

"Brian, you just don't understand us girls," Kimmy admonished with a stern glance that sent the whole group off into hearty laughter.

Pam sobered. "By the way, Kimmy," she said. "You're one girl that even I don't understand. What in the world did you mean yesterday during your conversation period when you told Miss Gray and your whole room that we had always eaten spiders but had given them up because there wasn't any meat on them?"

Kimmy gave her a long, straight look.
"You told me so, your very own self!"
"Why, Kimmy Hollis, I'm sure I

never told you such an absurd thing."
"You did, so," Kimmy insisted. "It
was the night last week when it was
your turn for favorite supper and you
made that kettle of chicken and to-

matoes and onions and stuff . . . "Brunswick stew," Pam said.

"Yes," Kimmy continued. "And you decided to make cornbread because

you said it was good with cornbread with just gobs of butter. And you got out Grammy's old black frying pan and you made the cornbread in it and you said to me, and I quote your very own words, Mother, 'We ate spiders all our lives but there's not any meat on their bones!' Well, Bobby Brown was bragging about how often they have steak and my turn was next and I thought spiders were different from what anybody else in our room ate, so I told about it. And I don't like Miss Gray one bit for telling you!" The little girl was close to tears.

Pam laughed so hard she had to wipe her eyes; the older children laughed with her, though a bit puzzledly.

"Kimmy, you just got it mixed up," her mother said. "What I said was that Grammy always cooked in and we ate out of her old spider, which is an oldfashioned name for iron frying pans, for all the years I was at home. And then I said, 'Poor Grammy, there's not a bit of meat on her old bones, now, thinking how much she has fallen off in weight since she hasn't been well. You just got it mixed up, but don't worry about it and don't get mad at Miss Gray; she didn't tell on you in the way you think she did. She was the way you often are . . . just curious.

Talking about things to eat, Mom, I forgot to tell you I've got to have a cake to take to cubs tonight," Brian informed her, as he pushed back from the table and started the trek wrapward. "Big enough for twenty kids. We're having kind of a party tonight with cake and pop and some people coming to inspect us and I have to go at seven, remember?"

Pam hadn't, but she didn't say so. The casual-cake-for-20 was a surprise, too, but she'd squeeze it in somehow. She gave each child a pat and kiss and quickly did up the lunch dishes. She measured out coffee into two automatic makers, set out plates, cups, spoons and paper napkins.

The Christian Education Committee will just have to think what they like about paper napkins, she told herself. My ironing's never done, as it is. And the whipped cream for the pumpkin pie is coming out of a squirt can, Mrs. Horace Brown, you who pride yourself on never having used a mix or a package. Better off you'd be, too, if you didn't take dessert, squirted or not!

She mixed up the lemon custard and popped it into the oven and seared the pot roast, adding a cup of water, and turned the heat low on the electric skillet. She'd keep an eye on things in the kitchen while the committee met; when the pudding was done she'd slip it into the refrigerator and she could come out and turn the roast as required.

Quickly she spread Joan's skirt out on the table, measured off the inches



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to be trimmed and deftly pinned it all around, leaving herself a bare minute in which to run upstairs, change into a fresh dress, run a comb through her hair, put on lipstick and fly back to the front door in time to greet Mrs. Adams, chairman, who prided herself on promptness to the point that she often arrived ahead of time, to beat her own record.

The committee meeting lasted till after four. They were dissatisfied with the church-school course of study and Mrs. Adams had sent for sample packets of every Protestant publishing house in existence, Pam thought, as they passed around and commented on interminable booklets, leaflets, teachers' guides and supplements. Finally, with no decisions reached, 'the committee left and Pam again flew to the kitchen, to bake Brian's cake and sift dumpling ingredients for Peter's pot roast. She hoped dinner could be early and uninterrupted by callers or the telephone, for once, for tonight was choir practice.

REALLY should quit the choir, Pam reflected, as she got out the things to mix up a double recipe of gingerbread which she knew Brian's cubs loved, from having it when meetings were at the parsonage. (Ginger, cinnamon, flour, salt sifted together.) The extra night that practice took could so easily be filled, catching up with jobs at home. (Beat the eggs and stir soda into the molasses.) Or, I could use the time just to spend with the children. Maybe I could even read a book! (Butter the baking pan and dust it with flour.)

But Mr. Stevens, the choir director, depended on her. She did have a nice alto voice and she enjoyed singing. (Slip the gingerbread into the oven and start peeling potatoes.) Most important of all, Pam had her secret reason for singing in the choir.

Each Sunday morning as she came down the aisle of the church in the processional hymn, Peter, sitting so handsome and solemn on the big oak chair just behind the lectern on the pulpit, always caught her eye and in that moment a communication of pure love passed between them. They both acknowledged it to each other as one of the most heart-warming moments of the week.

The children came in from school, changed clothes and settled down to their precious TV hour. Joan left the group early to set the table. Her usual constant chatter was missing this afternoon; she laid the silver and set out the glasses abstractedly, Pam noted. Something's up, she thought. Sure enough.

"Mother," Joan came out where Pam was dropping dumplings on the pot roast. "Something came up at school today that has sort of made a difference in this Student Council thing.'

"I've been thinking about it and I

want to ask your opinion.' "Best thing I am at," Pam replied, airily, thinking to herself: what now, for this sensitive little girl?

"Well, this afternoon, Jane Brown who has the locker next to mine, told me something. She said she was in the principal's office for a pass, and she had to wait awhile and she overheard Mr. Carney and Miss Peters, one of the English teachers, talking about the school newspaper, which I guess they're going to start next month.

Jane said that Mr. Carney told Miss Peters he wanted an editorial staff of three, one from each grade, and he asked her who she would recommend from seventh and she said me."

Pam's eyes lighted in pleasure. "Joan, how splendid!

"Yes, and he told Miss Peters to call a meeting next week and get plans started. I'd just love to be on the paper, Mother, and I've been thinking that maybe I should just drop out of the Student Council race and give my full support to Beth. I'm sure she could be elected and that way, we'd both

That sounds good to me."

have an honor job."

"There's only one thing, Mother. I haven't actually been asked for the paper job, have I? It's just what Jane overheard and it might not happen. Council elections are day after tomorrow. Suppose I do drop out of them and then don't get to be an editor?"

Pam reflected a long moment. "It's what we call a calculated risk, I think, she said. "And you'll have to make up your mind to be happy with results, whatever they are. I don't know anybody better qualified than you to be on the staff. Unless it would be Kimmy!'

They both laughed.

'But, if it doesn't work out like you think, then you mustn't waste time in wishing you'd done differently nor must you be mad at Beth, if she gets Student Council."

Joan sighed. "Life sure can mix you. up, can't it Mother? And it's so hard to decide what you actually want to do, about big things like this. But I'm glad you think I'm doing right.

"Right and fine and I'm proud of you for thinking of it," Pam replied, giving Joan's thin little shoulders a squeeze. Secretly, she was rejoicing doubly: she really was proud of her daughter's unselfishness and it got her off the hook of her own indecision as to just how to advise the girl around the snag of two friends vying for the same job.

After the supper dishes were done, Pam had a few moments to sit down in Peter's study, where he was at his desk, starting work on Sunday's sermon. Quickly she snipped off the offending inches of Joan's skirt, folded it over a chair and again picked up the copy of Ad-Libs she'd laid aside that morning and been unable to return to.

YOU'VE been here mockingly all day, like the wafers that Alice in Wonderland ate to grow short or tall, she thought. "Read me and grow frustrated," you've taunted. Well, let's see. She started to read.

"Oh, by the way, I caught Brian for a minute before he and his cake went to cubs," Peter broke in on her absorption, "I asked him where he'd learned that word Joan heard him use and if he knew what it meant. He said he'd heard Kenny say it and no, he had no notion what it meant. What did it mean?

"I was on a real spot; I had meant only to warn him against it but I felt I had to explain it to him, after I'd brought the subject up and I don't know who was the more embarrassed. I knew fathers had to do these things, but I wasn't prepared.

"Then," Peter laughed, "a new problem arose. He felt that it was only (Continued on page 109)

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30
DECEMBER
1 Luke 10:1-24
2
3 Advent
Sunday Matthew 5:1-16
4 Matthew 5:17-48
5 Matthew 6:1-15
6 Matthew 6:16-34
7 Matthew 7:1-29
8 Luke 4:16-30
9
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In the end he appeared even to me; though this birth of mine 8 monstrous, for I had persecuted the church and am therefore was moust all other apostles—indeed not fit to be called an apostle. However, by God's grace I am what I am, nor has his grace been to However, in my labours I have outdone given to the not I, indeed, but the grace of God working with me. But it them all them are they? This is what we all proclaim, and this is what what matter, I or they? This is what we all proclaim, and this is what you believed.

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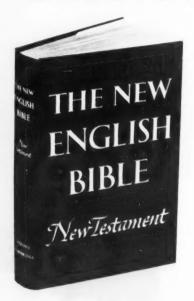
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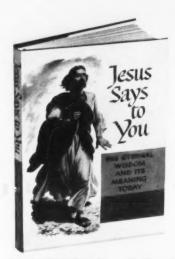
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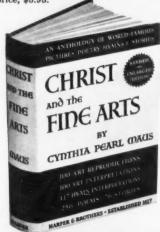
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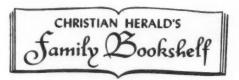
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Christian Herald's

# Christmas Book Section

November 1961



By RUTH C. IKERMAN

MOTHER told me to put my finger on the, red ribbon while she tied the bow. Then she handed me the package-a gaily-wrapped copy of The Night Before Christmas-to put under the Christmas tree with the presents to be given away.

"Who is this for?" I asked with child-

ish curiosity.

'We may have a new friend by Christmas day or want something special for someone who is sick. An extra book is always useful at Christmas."

Over the years of my childhood I watched that extra book disappear, year after year, at the holiday time. Once it went into the box our Sundayschool class was getting ready for the family burned out of their home early in December. One year there were visitors in the neighborhood who eyed our Christmas tree wistfully, and mother told me to take out this package to the boy in the red sweater. I still remember the wide-eyed wonder with which it was accepted.

Not in any spirit of being sure to have something to "exchange," but rather in eager anticipation of making the most of the opportunity to give in loving fellowship, my mother's policy of the extra book has given me much pleasure in adult life. This year again I am expecting to wrap the extra book. Sometimes now I buy that "extra book"

in triplicate.

Not only at the holiday time is the extra book useful as gift insurance. It is a real blessing to be able to turn to a book as a gift at times of sadness as well as joy. Books last after the other fleeting gestures are gone but for the memory. So it is that I try always to have on hand the extra copy of a book

of comfort to use at times of bereavement. In recent years I have used that lovely devotional book about the Twenty-Third Psalm, In Green Pastures, by Jane Merchant. Slim enough to carry unobtrusively when you go to make that first call into the home where death has come, you can leave it in the hand of the one to whom you give the understanding handshake.

On a Sunday when florist shops were closed a call came of the loss of the aged father in the home of one of my dearest friends. It was reassuring to reach in the den cupboard and come upon this book of poetry which I could carry with me when I rang the doorbell. The friend told me later of her experience of reading it alone in the midnight hours, finding comfort for the tasks ahead of her. A few weeks later I found her copying one of the poems from its pages to deliver to a friend into whose home tragedy had just come. "Next time I hope to have my own extra copy of this book at hand," she told me.

So it is with satisfaction that I find this year a new book by Jane Merchant, Blessed Are You, dealing with the beatitudes in tune with modern living. My search for the "extra book" ended with this title, and three of my friends will be receiving copies, at the holiday time. They have come to look for a book as their remembrance from me, and one of them said last year, "Please don't ever give me anything but a book. I like to be able to wonder what you have found for me this year which seems to you to bear reading and re-reading."

The search for the "extra book" gives me many hours of happy reading in my own home. For it is important first to read well and thoroughly any book which is destined to have a place also as "the extra book." How else can you know the need it will meet?

Sometimes the extra book can be a new edition of an older book, particularly as publishers now sometimes bring out almost simultaneously the book in hard cover and paperback. This is true even of devotional program material to read aloud. Finding the former heavier covered book in a portable easy-to-read paperback may be just the solution you need as gift for the friend who is bedfast following the automobile accident. Or as the gift for the one who travels by plane and wants the lightest possible weight luggage and reading matter.

By following the practice of securing the extra copy of the good books, each of us can be a part of the promotion of the best books. A publisher told me recently that one of the problems of such firms is to decide how many copies of any book to print in order for the firm to make a profit. He said that they watched eagerly for the first letter which would say, "I like this book so much I am going to buy two more to give to friends." When a half dozen letters like this arrive in the day's mail, there can be a conference with the production department to make sure there is paper stock in the right weight and color to begin a second printing soon.

All of us need gifts as the New Year unfolds with its normal number of weddings, births, graduations, promotions, retirements, deaths. It is a time saver to have on hand in a cupboard or special shelf that extra copy of the book which means much to you. Sometimes I think that the book which all the family

(Continued on page 80)



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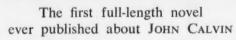
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# THE NEW BOOKS

Reviewed by DANIEL A. POLING RUTH M. ELMQUIST

FLAME OF FIRE, by Jane Oliver (Putnam, N.Y., 288 pp., \$3.95).

This novel, based on the life of William Tyndale, comes alive for the reader in thrilling and readable manner. It was Tyndale who, in the sixteenth century, first translated the Bible into vernacular English from the Latin and Greek, a magnificent obsession which cost him his life at the stake and makes us indebted to him every time we pick up our Bibles.

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Tyndale's dramatic and courageous story becomes an absorbing adventure for the reader. A shy farmer's son, physically unfit for labor, he went to Oxford. His study of Latin awakened in him a longing to give the message and comfort of the Scriptures to the English people. Under the tutorship of Erasmus and later the inspiration of Martin Luther, he courageously saw his translation of the Bible printed, then smuggled from Germany into England in bales of cloth. His eventual betrayal, his kidnap and trial by the Inquisition, his death at the stake could never quench his spirit, his faith or the lasting triumph of his life.

In this year commemorating the 350th anniversary of the King James Bible, this is a novel to be read by young and old, for the retelling of the heritage of the Reformation, the "faith of our fathers," has an urgent message for today.-R.M.E (A CHRISTIAN HERALD'S Family Bookshelf

ADAM TO DANIEL-An Illustrated Guide to the Old Testament and Its Background, edited by Gaalyahu Cornfeld (Macmillan, N.Y., 558 pp., \$13.95).

This is a volume of very great distinction in its field. Essentially it is a new approach to Biblical scholarship. It has been produced in Israel where scholars have gained a closer understanding of the meaning of words and patterns of the text and a clearer insight into the ways of thinking of the ancient Hebrews. It is a complete though condensed Bible library. The illustrations, many in color, the charts and the maps, contribute immensely to reader interest. Here is just about an indispensable addition to both public and private libraries. -D.A.P.

AWAKENED CHINA, by Felix Greene (Doubleday, N.Y., 425 pp., \$5.95).

This reviewer cannot escape the conclusion that Awakened China is a guided and monitored tour of ten thousand miles across Red China. Finally and very properly, it concludes with an interview with Chou En-lai. The author finds the Chinese happy and cheerful. The family has not been seriously disturbed by the communes, and the author does not believe that the

communes were imposed ruthlessly from above, though he adds that nothing important happens in China without the direction of the Communist Party. He does concede that mistakes have been made but that they are relatively small. In his opinion the communes have not destroyed family life, and everything he saw and experienced, including of course the banquet which he attended with Field Marshall Montgomery, was all enormously impressive. And later he strengthened this with: "No one can come away from a visit to China today without being impressed, even overwhelmed." In both timing and content this volume is an impressive propaganda document in support of recognition by the United States and admission to the United Nations of the Peiping regime. On the basis of my own annual visits to Japan, Korea, Formosa, and Hong Kong since 1949, save for one year only, and my continuing intimate relationships with competent observers on this perimeter of mainland China, I dissent. Also, in my experience such perimeter relationships can be and generally are more factual and authentic than observations and records compiled on a monitored visit and a guided tour. The flood of refugees into Hong Kong, as in West Germany, from the Communist paradise is perhaps the final saswer to Awakened China.-D.A.P.

MAN AND DOLPHIN, by John C. Lilly, M.D. (Doubleday, N.Y., 312 pp., \$4.95).

A volume of thrilling adventure on a new scientific frontier. Here is the story of research now going on that may mark the beginnings of a major scientific breakthrough: a twentieth-century attempt to communicate with another species

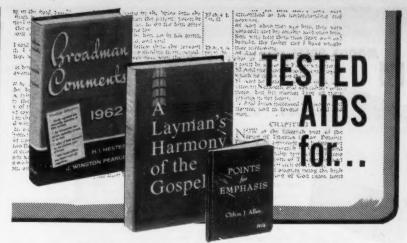
-DAP

THE PROUD AMERICAN BOY, by Russell Braddon (St. Martin's Press, N.Y., 280 pp., \$4.95).

Unbelievable and abominable, vicious and un-American, is the story told by this author. It is, of course, fiction but once again fiction is more pulsing and dramatic than fact. Thank God we are justified in believing that such as this now passes rapidly from the American scene. Not for church libraries.-D.A.P.

THE TOUGH-MINDED OPTIMIST, by Norman Vincent Peale (Prentice-Hall, N.Y., 256 pp., \$3.95).

Dr. Peale has committed the sin, as some of his clerical brethren will regard it, of writing another best-seller. He also defends, nay promotes, the heresies of suc-cess and optimism. Perhaps to a greater extent than in any of his previous books, this preacher combines the techniques of positive thinking (now "tough-minded optimism") with revealing autobiographical glimpses. Here Dr. Peale tells not only how the reader may find, for example, "How to Have What It Takes to Take It," and "How To Keep the Magic of Enthusiasm Working for You," but he tells how he arrived at his personal blend of orthodox Christianity, psychology and common sense; how he overcame his own negative thinking; how he failed to handle situa-tions and himself when he got upset. Offered as a laboratory example of the last is



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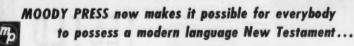


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BALDNESS, GRAYNESS, DANDRUFF by Anthony J. Parrotto (Whitmore, Philadelphia, 104 pp., \$2.95).

Mr. Parrotto certainly gives a revealing peek beyond the scenes of the misinformation, the rackets and confusion surrounding the areas of the cause and treatment of baldness, grayness and dandruff. He winds up with some interesting conclusions on the relationship between these three coaditions and general health. This little book makes mighty interesting reading for those in the 40-plus group.-F.S.

THE FAMILY MUSIC BOOK (Grosset & Dunlap, N.Y., 800 pp., \$9.95).

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THE INQUISITION OF THE MIDDLE AGES, by Henry Charles Lea-an abridgment by Margaret Nicholson (Macmillan, N.Y., 906 pp., \$10).

This abridgment of the distinguished three-volume library issued nearly 75 years ago is particularly timely now. All faiths. and unmistakably the Protestant world. should read the story of the struggle and martyrdom of individuals and of groups who dared to differ from the established ecclesiastical authority of their time. Not only the Inquisitors themselves, who were usually Dominicans or Franciscans, but the Popes of the period, worldly and greedy, and the equally greedy kings and feudal lords are the villains of this condensation. "Ye shall know the truth and the truth shall make you free" is significantly the text of this book.—D.A.P.

THE BOOTLEGGERS AND THEIR ERA, by Kenneth Allsop (Doubleday. N.Y., 383 pp., \$4.95).

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greatest crime wave in America," should be extended to include those otherwise good American citizens who were chiefly responsible for the bootlegger himself. The photographs add much to this intensely dramatic volume.—D.A.P.

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PARTNERS IN LOVE, The Modern Bride Book of Sex and Marriage, by Eleanor Hamilton, Ph.D. (Ziff-Davis, N.Y., 221 pp., \$5.95).

This volume is really the compilation of the wisdom and experience of one who has advised thousands of young brides, mothers-to-be, young men, husbands and fathers. It is a volume of both faith and practice.—D.A.P.

THE MODERN BRIDE BOOK OF ETI-QUETTE AND ENTERTAINING, by Emma Aubert Cole (Ziff-Davis, N.Y., 359 pp., \$5.95).

With its 14 illustrations and complete index, these pages constitute a practical guide for all young women in the broad field of social living and today's modern world. It offers advice at once helpful and encouraging on everything from letter writing and making proper introductions to the young married woman's role in her community and the business world. An invaluable handbook of etiquette. Just about everything with which this reviewer has even casual knowledge is included.—D.A.P.

FIRST-HAND REPORT, by Sherman Adams (Harper, N.Y., 481 pp., \$5.95).

Inevitably this volume is a book in controversy. Until his unfortunate associations with Bernard Goldfine made necessary his withdrawal from the side of President Eisenhower, Sherman Adams was all and perhaps more than Colonel House had been to President Wilson. Indeed, his re-lationships with President Eisenhower bordered very close to being that of the indispensable one. And did not the President himself so state? I find the volume objective and factual, also more generous than one might reasonably expect. It comes close to being required reading for those who would be intimately informed as to the achievements, including the whims, of the Eisenhower administration up to the time of the retirement of Sherman Adams.-D.A.P.

THE DRAM TREE, by Hamilton Cochran (Bobbs-Merrill, N.Y., 286 pp., \$3.50).

A novel set in the closing months of the War Between the States, this is a tale of romantic adventure. There is a subtle portrayal of conflict of interests—the clash of angry women, the fidelity of a dedicated Southern girl who risks her fortune and her life for the Confederacy. She finds love's fulfillment at last at the end of a tortuous road of dedicated valor. Mature, certainly, but never offensive.—D.A.P.

HOLY WEEK, by Louis Aragon (Putnam's, N.Y., 541 pp., \$5.75).

When this monumental work of fiction first appeared in France the New York Times book review said of it: "Nearly six (Continued on page 90)



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# BALL of LINT

By MAREL BROWN

If you hear, envyingly, that an author dashed off a novel in six weeks, or wrote a book of poems on a summer vacation, take such statement with two sprinkles of salt. Six weeks was merely the time it took him to set the novel down on paper.

Books are born by a slow process. The finished product comes, usually, out of long experience at routine activity, whether the book is a novel or

non-fiction or whatever.

Three of mine, so far, have accumulated bit by bit—almost like lint under a bed. How lint gets there, nobody knows. It is such a gradual, unannounced process, that even the diligent housekeeper is surprised to discover great balls of it. Suddenly, it is just there!

For people who write, especially women, there are no union hours. A writer is "at work" every hour of her life. There is no time out for vacation; not even for a daily mental coffee

break.

Writing is a continual process. The cry of a dove that stabs the heart on a summer morning may become the yeast of creation that, months later, evolves into a poem of solace for all things troubled. The simple planting of a honeysuckle vine, against warnings of those who know its overpowering ways, may set the stake at the center of a circumference that proves how the rapid growth of a single bad habit can consume a fertile mind. Every sight, every sound, every bend of the elbow in life's daily chore, is the substance from which the writer painstakingly fills the manuscript pages.

Even the urge to own a few acres in the country may catapault the owner into reams of published interpretations. And a buffet-drawerful not

yet released to the public!

Who could have foretold, twenty-five years ago, that my innocent request to Santa Claus: "Please bring me an old-fashioned split-rail fence for Christmas" would have been bound by a publisher years later into Fence Corners? And who could know that almost

every poem and every little personal essay in it would be the result of work or rest, of elation or dejection, of successful harvesting after a season of just-right weather or a dogged determination to defy the long drought and the hard ground?

Every experience in the building of a home or developing a way of life to suit the individual family, with no thought of reducing it to words at the time it is lived through, *can* become a potential idea or overtone for a poem or for informal, heart-shared prose.

Even for a long novel.

Our dream of having a place in the country had a very wet streak: the place *must* have a spring. Two years of tramping nearby hills finally led to a run-down cow-pasture where, at a place below the cup of a hill, a small stream flowed. Seeing the water we knew that somewhere, under the accumulation of old wagon wheels, rusted plow-points and assorted worn-out farm implements that had been dumped into a ditch through the years, there must be a spring.

We bought forty acres surrounding that hollow. Later, after clearing out the place and rearranging its wildness, we had a beautiful, tree-shaded spring, free-flowing in the dryest weather.

Then came a day near the end of that first summer when we thought our purchase was going to be merely a dry hole. One morning the little rockwalled basin we boastingly called "our spring" was dry! The water was oozing out of the bank downstream.

We were almost balancing on that well-known "verge of despair" when we had the happy thought: "Maybe if we dig back deeper into the bank we'll tap the spring flow again." We started digging—with hope—and routed out the crawfish we found were the culprits in diverting the stream.

What happened when two determined people, who refused to be stymied by crawfish, finally acquired a bigger and better spring, recessed into the bank which later became a wildflower rock garden—their mental



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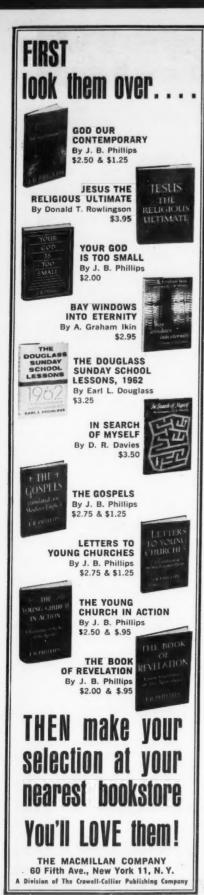
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reactions and their spirit of faith that were vital parts of the process—formed the basis of a brief bit that, according to continuing reports, has served as inspiration for many people since "In Disguise" became a part of my book Red Hills.

And our field-stone fireplace, built by an old Negro preacher, with a split-log mantel held in place by two halves of a worn wagon tire a blacksmith bent into shape—eventually evolved into a three-sonnet poem, "Hearth-Fire." Later *Hearth-Fire* became the title of a second book, its six divisions being six important attributes people learn from shared living around the family fireside.

There was no thought of writing a book when we built the stone chimney. We merely wanted a place to keep warm, a place to burn logs and to smell the unforgettable odor of woodsmoke on a winter evening; a place for friends to sit. But the warmth and friendliness growing in that day-by-day experience finally spelled itself out in enough words and lines for a whole book of poems. Such a huge ball of accumulated lint!

Even the necessary chore of pruning dead limbs on a winter day, of noting how nature follows the Creator's blueprint of new growth and live branches, with necessary dormant periods and some occasional dying, proved a profitable day's work.

Of course, the sore muscles of the hand that held the clippers and the strained shoulder that had to reach up with the saw didn't seem, that night, like writer's cramp. But "Three Bare Branches," with evaluations of the past, the present, and the future of life, finally were encompassed into 12 lines that may, some day, become the title of another book.

Writing is actually the setting down on paper—in proper form of course the day-long awareness of life as it is lived in the heart, an awareness that sees and feels beyond the visible! Physical eyes see only the dry spring place, wild-growing plants crowding fence corners, dead-looking limbs on a winter tree.

To the one who must write, such ordinary things become that faith which is "the evidence of things not seen."

Someone is supposed to have asked a poet: "Let me see you write a poem." I don't know what that writer replied, but if such a question were put to me I could only say: "You want to see me write a poem? Well, come watch me dig in the earth and prepare the soil for a strawberry bed. Walk with me on the road to the creek and share the thrill of finding a new-bearing wild muscadine vine.

"Pull weeds and grass with me out

of my fence corners; join in the endless, back-breaking task of ridding the lush spring area of the new forest of maple, poplar and pine seedlings that come up every year in places they should not be."

And if the questioner seems puzzled, I would add: "A writer's best work is not done as she sits undisturbed in a corner and meditates. Nor as she pounds for hours on the typewriter, lickety-split. Writing is generated by the dynamo of work; by the co-ordinated use of muscles in the hand and response in the heart. It takes friction—mind against feeling—to spark a poem.

"So stay close to the dishpan, where my ideas take shape in the glistening suds. Pick up another broom, another hoe, another rake, and join in the battle to keep order in a cluttering world. Help me propel the wheelbarrow load of last year's dead stuff to the refuse pile. Bend a hundred times with me as I set another row of iris."

That is the way writing is done! The typewriter merely catches the overflow of daily life and reduces the living to visible, tangible words that suggest emotions and hopes. There is no better way to "write a poem" than to work with the hands in moist, rich earth—the same warm soil that is part of the red hills of life—while the worker is conscious of the Giver of life and the Provider of energy to do the work.

There is no better way to polish words and rearrange them into acceptable phrases, than to meditate upon them while doing breakfast dishes; and no better time to hone them gleaming-smooth than while you flip the sheets in making beds.

Dash off a book in six weeks? Oh! no! Live as a regular human being. Then, if you are really a writer, you may pick up a pencil and set it carefully down on paper, in choice words. A whole row of books could eventually take shape out of the elements at work, daily, within the sensitive heart.

The Extra Book
(Continued from page 72)

can enjoy is the one which bears the greatest impact. That is why I am budgeting this Christmas an extra five dollars for an extra copy of *The New English Bible*, for I have so thoroughly enjoyed reading my own copy since it appeared early this year. I want to be year in which the edition was first published.

But I would not need to give the extra book in person, for books can be mailed easily. I recall the joyful note of thanks which came from a young poet in a mission school in the Philipm

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pine Islands in response to a book of poems mailed him as my "extra book." This had been secured from a friend who understands well the beauty of the Western desert and whose work had been included in an anthology concerning it. These two poets had much to say to each other through their books; the extra book can introduce friends with kindred hearts and problems, creative hopes and dreams.

Most of us are lonely these days for the interchange of ideas. Sharing of thoughts through books is one way of making for closeness despite distances. Just to keep in touch many have adopted the habit of keeping in the desk drawer a box of greeting cards to have to send when we learn of the special events in the lives of our friends. It may be a card to welcome a new baby, or one for a senior citizen now in a rest home. Some of these cards now have attached to them tiny books containing portions of Scripture to be kept handy for instant use.

But the extra book must first be tested by the giver. How well I remember the year in which I relied so heavily on The Psalms for courage and faith that I felt impelled to use the small separately bound copies of this book of the Bible as my extra gift for friends, too. Such copies are now well worn from carrying in purses and being read in a wide assortment of places as the years bring their new circumstances, fresh problems to solve.

Only occasionally is there a secular book which survives more than a generation or two. So it is always a good moment for me when I discover that once more there is on the counter a new edition of that first extra book I ever saw my mother wrap, The Night Before Christmas. This year you can even find it in a book for a child to cut apart and put together-the house for the family, the sleigh for the reindeer. I shall be one of the people buying such an extra book, even though at the moment I do not know for whom exactly it is intended.

Yet there is a house in our neighborhood which changes tenants rapidly, usually air force families with children, or perhaps the father comes to work in the new missile plant nearby. They will move into a larger, more permanent house soon. But if on Christmas morning there should be children in that house on the corner, I will be glad for the extra book by which to welcome them to our neighborhood.

Books remain constant in this world of change. And one of the best Christmas gifts I ever received was the example of my mother as she bound in white tissue and red ribbon the extra book to be given in a gracious impulse of love at Christmas.



and the night was torn by shrieking explosions as whole neighborhoods of homes and blocks of office buildings basement of a bombed out church a tiny group of men, women and children huddled together waiting...

A Strong Voice Out Of The Darkness

Suddenly one of the group, a minister, rose with Bible clenched tightly in hand and

began to speak in a voice that was strong with faith. He was telling the ancient story of another time when people had huddled in fear at the foot of the cross-and of how they had heard the Savior saying. "Father, forgive them; they do not know what they are doing."

New Power

An Old Story
Told With
New Power

words new power and meaning for the little

basement group. Somehow, as he spoke, the ancient model of divine love and forgiveness was clear to them in a way it had never been before. Jesus had always spoken directly to his listeners in the language they used daily and understood most easily. And now, at last, in spite of the terrifying conditions outside, the words were being spoken again in the language of the people. A great calmness and faith in God-a new courage and inner strength swept through the once fearful group, and they listened in rapt attention as they heard in a fresh and more im-mediate language "The Good News" spoken anew ..

A New Translation It was perhaps on just such an occasion as this that J. B. Phillips

tament in the spoken English of today. During those trying days of 1941, it seemed particularly important to the Reverend Mr. Phillips that the members of his bombed out church should realize the full, present-tense vitality of the Word of God. As his project continued over the years that followed, he found ever increasing encourage ment in the heartfelt gratitude of all who heard or read his work.

The New Testament In Modern At last, in 1958, after the publication of four individual volumes of

In Modern
English individual volumes of the work in progress,
Mr. Phillips' singleminded devotion and skillful application of talents and knowledge culminated in the publication of a translation of the entire New Testament, Since that time there have been similar ven-tures by groups of scholars, but the J. B. Phillips translation has continued to offer thrilling new insights and spiritual revitalization—now cherished by over 350,000 men and women in all walks of life.

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## NEW

Reviewed by

MARION W. FARQUHARSON

GRANDMOTHER AND I, by Helen E. Buckley, pictures by Paul Galdone. In a companion book to Grandfather and I a little girl (about 3) finds grandmother's lap the most satisfactory place in the world, though other laps are useful at times. Illustrated with wash drawings on tinted paper in bright greens, purples, orange and yellow. (Lothrop, \$2.75.)

I'M HIDING, by Myra Cohn Livingston and Erik Blegvad. Author and artist know a child's feelings and have expressed them with simplicity and artistry in this small book for 3- and 4-year-olds. Fourteen good places for hiding are briefly described and pictured in fine ink drawings. "I'm hiding in my bed with a white sheet tent all over me. . ." (Harcourt, \$1.95.)

THE HOUSE THAT JACK BUILT, illustrated by Paul Galdone. The pre-school set is indebted to Paul Galdone for his lively, humorous illustrations for nursery stories and rhymes. The Old Woman and Her Pig was first, followed by Old Mother Hubbard. Now this new title in the same format will delight the picture-book-age children. (Whittlesey House, \$2.25.)

UP A TREE, by Winifred and Cecil Lubell. The familiar predicament of a cat up-a-tree is well presented and charmingly illustrated in a bright picture book for the youngest. The cat is a Siamese and the story is given a new twist as each member of the family dreams of a way to get Kira down. (Rand McNally, \$2.75.)

DAVY GOES PLACES, by Lois Lenski. This author-artist's tiny books have been loved by 2- and 3-year-olds for several years. They know Davy and will welcome this simple picture story of his travels on tricycle, scooter or wagon, in a car, a train, a bus, a truck or a wheelbarrow, on a horse or a tractor, in a boat and a plane. (Walck, \$1.75.)

AFTER THE SUN GOES DOWN, by Rainey Bennett. The adventures of three young owls through one fun-filled night are pictured in unusual pen drawings washed with pastel colors, by the authorartist of The Secret Hiding Place. The text is brief and the many drawings are filled with action. Right for the pre-schoolers. (World, \$3.)

BABY ELEPHANT'S TRUNK, by Sesyle Joslin. As he prepares for a trip to France, Baby Elephant learns French words and phrases from his mother. A small square picture book with many gray and blue illustrations by Leonard Weisgard. It will appeal to many tots—not just those learning French. (Harcourt, \$2.50.)

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# BOOKS for CHILDREN

SING FOR JOY, compiled and edited by Norman and Margaret Mealy. For home or church school here is a song book parents and teachers will use with pre-school and primary children. Music is included. Though most of the songs are religious-both old and new material-a few are about a child's daily life and the world around him. (Seabury Press, \$5.)

JUMP THE ROPE JINGLES, collected by Emma Victor Worstell, illustrated by Sheila Greenwald. Lively pen drawings il-lustrate this picture-book collection of jump-rope rhymes and games. Much of interest here for 6- to 9-year-old girls. (Macmillan, \$2.75.)

ZE HIBOU ET LA POUSSIQUETTE, by Francis Steegmuller. This free transla-tion of Lear's "The Owl and the Pussycat" rhymes in French, too, and Barbara Cooney's amusing tinted pen drawings make it an enticing book for the many children who are beginning their study of French. (Little, \$2.95.)

THE FIRST CHRISTMAS TREE, by Hertha Pauli. The legend of the Christ Child's appearing as a stranger child in the snow on Christmas Eve is here given a new form in a picture story for young readers. Kindness and the joy of Christmas are the themes and the green and redbrown illustrations by Kurt Werth are in the spirit of the story. (Washburn, \$2.95.)

FAVORITE FAIRY TALES TOLD IN NORWAY, illustrated by Leonard Weis-

FAVORITE FAIRY TALES TOLD IN IRELAND, illustrated by Artur Marokvia. FAVORITE FAIRY TALES TOLD IN

RUSSIA, illustrated by Herbert Danska. Retold by Virginia Haviland, the first three books in The Favorite Fairy Tales Series-England, France and Germany-have had a great success with the children who will welcome these additional titles. Children of the age to enjoy the old folk tales are often unable to read the more formidable Lang Color Fairy Books for themselves. These shorter, simpler, attractively illustrated volumes fill a long-felt need. (Little, \$2.95 each.)

SEVEN SPECIAL CATS, by Richard Koenig, illustrated by Peggy Bacon. Mrs. Thwickle had been feeding Leonore and her six kittens for some time. Their home was an old abandoned house in Greenwich Village, New York, and Mrs. Thwickle knew the cats would make trouble if their home was torn down. They did-in fact they tied up the city of New York until the Mayor negotiated with Mrs. Thwickle and the cats were given a



"teach them diligently unto thy chi

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home. A funny book for cat lovers. (World \$2.75.)

YOU AND YOUR SHADOW, by Bill Severn. Inspired by Robert Louis Stevenson's poem the author attempts a scientific explanation of shadows and their uses, and includes several chapters on experiments and games with shadows. Parents will make use of the finger plays, and the book can be used to fill requests for simple experiment books, though the author obviously had fun in mind when he wrote the book. (David McKay, \$2.75.)

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SUMMER OF LITTLE RAIN, by Aileen Fisher. With a Beaver family and a Squirrel family as central characters, the author describes wild life in a mountain valley and the effect of a dry summer on the inhabitants. The author's story is a small piece of the pattern of life as the small animals adapt to changing conditions. A completely realistic, well-told nature story for 9- to 12-year-olds. (Nelson, \$2.95.)

KICKAPOO, by Miska Miles, pictures by Wesley Dennis. Howdie is quite sure he wants to sell Kickapoo, the smartest mule in the county, so he can have a pony like the other boys. Kickapoo won't stay sold, though, and Howdie is delighted to buy him back and race him against the ponies in the rodeo. Kickapoo has character, and humor and warmth are the outstanding features of a brief, well-illustrated story for 7- to 9-year-olds. (Little, \$2.75.)

ANNIE, by Helen R. Sattley. America is stronger because of what people from other countries have brought to it. The author's grandfather, his wife and seven children came to America from England in 1871 and settled in Chicago just after the great fire. May Day, Christmas, Irish Hallowe'en—all these celebrations are part of this fine family's life and adjustment to America. The story is made exciting, though less plausible, by the finding of the children Father had cared for briefly during the fire, then lost. Warm family relationships, growth and a spirit of sharing make this a worthwhile book. (Dodd, \$3.)

DEPEND ON KATIE JOHN, by Mary Calhoun. A sequel to Katie John, but it stands by itself as a complete story of a warm-hearted vigorous little girl who takes steps to solve her own problems. Roomers in their big house make work and trouble, but add interest and verve to a story for the 8- to 10-year-olds. (Harper, \$2.95.)

ANDY FINDS A WAY, by Jesse Stuart. Another of this author's brief tales-with-amoral. Andy wants to keep Gypsy's new calf and works hard to make his dream come true. In the process he learns that lying and subterfuge are unnecessary. These are attractive little books, well illustrated, with warm family relationships and love for animals emphasized. (Whittlesey House, \$2.25.)

THIS IS EDINBURG, by M. Sasek. A large picture book with a minimum of text gives a colorful and vivid view of the city of Edinburg—its dominating castle, its Royal Mile and Prince's Street, its ancient

and historical houses. Its people are here, too, in kilts and plaids or bright school uniforms. A very Scottish book and a good introduction to the city for boys and girls. (Macmillan, \$3.)

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THE LAST HORSE, by Stan Steiner. With short poetic sentences the author tells of the love of a Navaho boy for an old horse. White Star was to be sold, so Little No Feather ran away with him, but returned home after the horse saved his life. Illustrated with six beautiful water color paintings by Beatien Yazz (in Nav-aho style) in blue, black, rust and yellow. (Macmillan. \$3.)

RETURN TO GONE-AWAY, by Elizabeth Enright. There are no more real chil-dren than those in Elizabeth Enright's books, and this sequel to Gone-Away-Lake is a first-rate story. A large, interesting old house filled with ancient treasures, and a search for a wall safe, added to fascinating friends and a woodsy, marshy setting make this an unusually fine and well-told story for 9- to 11-year-olds. (Harcourt, \$3.25.)

THE NEW BOOK OF DAYS, by Eleanor Farjeon. A perceptive delightful English author uses her ow nspecial magic in assembling these tidbits for each day of the year. Some are brief stories and rhymes of other lands and other times, some are tales of famous and not-so-famous people who were born or died on these dates, many are her own lovely rhymes describing special days. This is a treasure book to hunt through for pages that appeal most to you, and book-loving families will read aloud its pages on special days. Though many of these days are English there much here for the American child. (Walck, \$4.50.)

CARAVAN FROM TIMBUKTU, by Mimi Cooper Levy. Another world and another age are excitingly recreated in this story of a boy who travels from Timbuktu across the desert to Mecca in the fourteenth century. Twelve-year-Batu shows ingenuity and courage in solving the mystery of the caravan's troubles and the threats to his father's life. (Viking, \$3.)

CHILDREN OF THE RED KING, by Madeleine Polland. The life of an Irish court in 1209 is made vivid in this story which centers around 9-year-old Princess Grania and her 7-year-old brother, heir to the kingdom. Captured and held prisoner by their father's Norman enemies the children work for peace between the two warring leaders. The children are appeal-ing, the incidents exciting, and it's good to have a story of this kind end with peace and friendship on a firm basis. (Holt, Rinehart and Winston, \$3.)

MOONPENNY LANE, by Harriet Weed Hubbell. Emmie's calmness and good sense is a contrast to her mother's flightiness and lack of tact. A change in their finances brings the two to an old house on Cape Cod where they open The Happenstance Shop. Success and friendships come slowly, complicated for Emily by her sincere liking for two boys-an old friend and a new. Good characterization (Continued on page 96)

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WHEN I was 16, a county youth meeting was held in our village. The county president, a year older than I, fascinated me by the confidence and ease with which he presided at that meeting of young people. As a result of the letters we exchanged later, and the friendship that developed, he sent me a small book, A Man's Faith, by Wilfred Grenfell, world famous physician-missionary to then bleak and desolate Labrador.

That small book had a formative influence upon my budding faith and my life work decision. Fragments of it, which I committed to memory, helped shape a definite philosophy and ethic. The book made me think of human need beyond my village horizon.

My interest in that slender volume led my parents to get for me an autobiography of Dr. Grenfell, A Labrador Doctor. Eagerly I read all I could find, written about or by him. For a time, I felt I would like to be a doctor, until I discovered that my background and training were not suitable for such a goal. However, the seed of service had been planted in my mind; there were many other fields of usefulness.

Through another schoolmate friend. I received the gift of several books of poetry, one by one. They set fire to my imagination. My love deepened for words of beauty and truth. Alone in my room, I read aloud by the hour, to "feel" and hear the rhythm and cadence of words kindled a great hunger to be. Going through our public school library, I devoured books on science, history, biography, historical fiction.

When I graduated from high school in June that year, the presents I most prized were books. With greater wisdom than she knew, an older relative gave me a volume of Tennyson's poems. How I read and re-read, underlined and memorized lines from that poet!

Another gift was a boxed eight-volume set of the novels of Victor Hugo. They opened up another new world and gave me profound admiration for those who mastered the art of communicating life, thought and conduct through the printed page.

I was given a Bible with a large concordance. Since Christian faith had been newly quickened in me, that was my greatest prize. I spent countless hours reading and underlining passages of searching beauty and blazing truth and committing them to memory.

How could I name or number the books that nourished my hungry boymind? In the pages of books I lived most intensely. The gratitude I owe to books is boundless. Without great books, my life would have been barren. Unwittingly, I grew toward life occupation, fed with books that challenged me to high goals.

When I was in the library of an older friend, reading the titles on his bookshelves, pulling out the books to scan the chapters and skim the pages, he said, "You must have more education." Thus, books pushed me on to college. Here, horizons again lifted. I dwelt long hours in the exciting realm of conflicting ideas and personalities, through the pages of life-giving books.

STEP by step, I had been led by a web of influences. If a love of provocative books had never been planted and nourished within me, college life and the five years of graduate study after college would never have opened.

I have sought to do for others in some measure what was done for me. That is why I have a hobby of giving away books. In one brief period, from my own library I gave away 500 books. They went to youth on the verge of college and career, to housewives, with a great mental hunger; to professional leaders, for whom they could be sharp and well-used tools.

If I had thousands of books to give away and a fortune to invest in the continuous gifts of other books, I could never repay the debt I owe to those who led me to love books.

I have discovered this about books: There are books that talk about the power of the spiritual life in a way that is often very exciting to the intellect, yet I am left unmoved in habit.

On the other hand, there are books of life. They not only speak of spiritual life, they impart spiritual power.

Such books renew my spirit. My faith is strengthened. I feel a glow of divine love for others rise mightily in my heart. Increasingly, therefore, I seek to give away those unique books that give life.

There was a retired public school

teacher who had been a devout member of the church from the days of her youth. For 35 years she had been a Bible-class teacher, fervent, zealous. Some time after I gave her what I call a book of life, this mature and wise woman looked at me with moist eyes as she said, "This book has opened to me a deeper spiritual experience and understanding of Biblical truth than I have ever known."

A university trained housewife with foreign teaching service, was a life-imparting book. Time and again she told me, "This book has opened to me a new depth of spiritual experience. I have a stronger reality of abiding fellowship with the living Christ." More than once in a small group fellowship, she witnessed to the rich nourishment

# Purpose Unknown

Although I don't know why God made the common fly, The gnat, the bat, The mouse, the louse, The termite and the chigger; Still, I faithfully concede That He saw for them a need, And I'm very glad indeed He didn't make them any bigger!

-Guy G. Germano

that fed her spirit from that book which imparted to her the life of God.

A talented and attractive high school senior was so interested in such a book, studied for a few weeks in a small group, that he was reluctant to abandon that study when the regular youth leader who had temporarily allowed other leadership wanted to return to largely social and cultural group expression. The young man announced his desire to carry on with his study of this book of life that had won his heart by its clear exposition of the utterances of Jesus.

Yes, books widen intellectual horizons. They stimulate to greater moral endeavor. They deepen one's faith in God and in His word. In the midst of the human conflict, they impart the power of Christ by which to live and

act courageously.

By Beck and Lindberg

In the interest of aiding Christians into a fuller experience of the Christmas and Epiphany seasons the authors present this new inspiring volume.

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THE FAITH OF A HERETIC, by Walter Kaufmann (Doubleday, N.Y., 432

This author of distinction for nearly 15 years has been teaching philosophy at Princeton University. The present volume is a brilliant statement of his faith and hope-or is it? Frankly, after having searched these pages, and I shall return to search them again, I am not sure that is. He writes brilliantly with a pen dipped deep into eloquence. But I find little challenge and less comfort in what he has written. The title, The Faith of a Heretic, is meaningful, but so far as faith is concerned, chiefly his faith is in Freud, of whom he writes, "Freud, even more than Lincoln, might well be called the Great Emancipator." Specifically, Dr. Kaufmann was brought up a Lutheran and then: "When I found that I could not believe in the Trinity, and especially not that Jesus was God, I decided to become a Jew." As to his present status theologically and with regard to organized religion. he is against theology and definitely within the framework of no particular faith. However, for sheer reward in reading, this volume is immense.-D.A.P.

ABOMINABLE SNOWMEN: LEGEND COME TO LIFE, by Ivan T. Sander-son (Chilton, N.Y., 525 pp., \$7.50).

Not only does the snowman exist, but "they" exist, according to the distinguished scientist who has written this fully re-searched, carefully documented and indexed volume. More than 500 pages have been packed with exciting material.— D.A.P.

MORGAN'S RAID, by Allan Keller (Bobbs-Merrill, Indianapolis, 272 pp.,

This dramatic recital of the events of 25 breathless days in July, 1863, carries me back to my poem-reciting boyhood: "Morgan, Morgan the raider, and Morgan's terrible men, with bowie knife and pistol, are galloping up the glen." They were in the saddle on an average of 20 out of every 24 hours-and in one 34-hour stretch they galloped 96 miles. (My faithful secretary asks, "They must have changed horses? Yes, indeed, and at the expense of the countryside across which they rode and where they plundered.) This is generally accepted as the longest organized cavalry ride in history. Here is reading better than any re-enacted battle of the War Between the States.-D.A.P.

ANCIENT MEDIEVAL AND MOD-ERN CHRISTIANITY, by Charles Guignebert (University Books, New Hyde Park, N.Y., 507 pp., \$7.50).

It is suggested by the publisher that: "Nobody should read this book who wants to remain undisturbed in his inherited religious beliefs." Particularly I find the volume disturbing to Roman Catholics, but Protestants will also be upset. The author's approach is that of a scientist who would treat religion as history like other history and facts like other facts. The volume is congested with heresy, but always provocative, it does stimulate constructive thinking. And those who seriously enter these pages, will also be stimulated to discover answers to many of the charges and facts that may have profoundly moved and disturbed them.-D.A.P.

BRIDGE TO BROTHERHOOD, by Stuart E. Rosenberg (Abelard-Schuman, N.Y., 178 pp., \$3.95).

A timely and convincing volume on Judaism's dialogue with Christianity. A distinguished Canadian rabbi attempts, and does so with conviction, to bridge the gap between the two major Western religions. He is analytical and fair. One of the chapters appeared originally in Chris-TIAN HERALD'S Toward Understanding series.-D.A.P.

FAMILY ALBUM FOR AMERICANS, by Michael and Vera Kraus (Grosset & Dunlap, N.Y., 247 pp., \$9.95).

This book is the story of the unremembered many who have shaped and given meaning to American life today. Your ancestors and mine are here. They appear in nostalgic words and pictures. The authors have recaptured the everyday life of America from Washington's inaugural in 1789 to the beginning of World War I in 1914. The illustrations and the cartoons particularly are simply wonderful! Here is a book I just couldn't afford to miss. The map of territorial expansion of the United States is worth the price of the volume. I have never seen it done quite like this.-D.A.P.

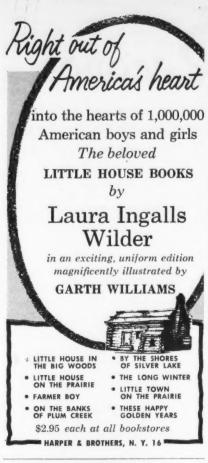
INTERPRETING THE NEW TESTA-MENT, by James L. Price (Holt, Rinehart & Winston, N.Y., 572 pp., \$8.50).

Here a distinguished theologian writes about the New Testament with a fresh perspective. The volume reveals both scholarship and a vivid, engaging style. There is a descriptive analysis of each book and a thorough study of questions faced by the writers themselves, also bibliographies covering the field of other works. I am particularly impressed by— "The Ministry of Jesus," and "The Environment of Gentile Christianity."-D.A.P.

XII--TWELVE SHORT NOVELS, lected by Thomas B. Costain (Doubleday, N.Y., 798 pp., \$7.50).

The finest in this entrancing field of modern fiction has been selected and edited by the author. It would be difficult to exclude from this dozen any one of the 12 brought together. Here is an exciting short fiction library.-D.A.P.

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THE DARTMOUTH BIBLE, 2nd Edition, Revised and Enlarged, Roy B. Chamberlin and Herman Feldman (Houghton Mifflin, Boston, 1257 pp.,

This volume is a work of very great distinction, not only because two new chapters have been added—one concerning the archeological discoveries of recent years, and the other explaining the ways the Bible has been understood and used in the past and summarizing recent theological trends-but also in the opinion of many distinguished scholars because this Bible has done more than any other work of our time "to unlock the obscurities of the Scriptures and promote understanding of the Bible." Within these backs is both a worthy abridgement of the King James Version and a comprehensive commentary.-D.A.P.

MESSAGES FROM GOD'S WORD, by Hanns Lilje (Augsburg, Minneapolis, 196 pp., \$3.95).

These five meditations take the reader on a spiritual journey with one of the towering figures of the Protestant world. The first of the five deals with God's call to Abraham; the second lifts the soul in praise of God in the song of Mary, Zechariah and Simeon; the third centers in the Sermon on the Mount; the fourth takes us to the two disciples marching in despair on the road to Emmaus; and in the fifth meditation the Apostle Peter proclaims his faith in the risen Christ. Worthy alike of the attention of layman and preacher. -D.A.P.

THE CHILDREN OF SANCHEZ, by Oscar Lewis (Random House, N.Y., 499 pp., \$7.50).

By sophisticated reviewers this book, which is a monumental tome of psychological fine writing, will be greeted as an achievement of the century. For me, it is chiefly an offense against good taste. That such as is described with all the loathsome details has been and is now and perhaps evermore will be, no realist will deny. But why should 500 pages be devoted to writing about them for the general public? That is considerably more than the \$64 question. Not for church libraries-nor for mine.-D.A.P.

CASUAL PAST, by Francis Biddle (Doubleday, N.Y., 408 pp., \$5.95).

This is the first volume in the life story of a dramatic and engaging personality, a former Attorney General of the United States. The pages are crowded with reminiscences, with colorful portrayals of great and near-great whom the author not only knew but with whom he was intimately associated. To read here is to engage in a literary adventure of distinction.—D.A.P

POWER AND PURITY, by Francis Minturn Sedgwick (Bobbs-Merrill, N.Y., 277 pp., \$4.50).

mature novel in the field of business and finance, with intrigue and hypocrisy moving through a family life for which the founder made great sacrifices and in which (Continued on page 94)

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# New Records

Reviewed by GEOFFREY O'HARA and RACHEL HARTMAN

THE RECORDING of an oratorio is always an heroic undertaking. The Elijah (Mendelssohn) by the Winfield Oratorio Society of Winfield, Kansas (Wanderlust Records, WLT 1103) is no exception. The choruses sung by 200 voices are thrilling, as are many of the arias by the soloists. Plus this we have the Winfield Civic Symphony. An occasional lapse in unisons in the string sections can be excused; only the top professional orchestras are masters of that great art. A handy booklet gives the complete text and plot of the oratorio.

Want something off the beaten path of choral renditions? Try Great Day—spirituals sung by the Star Bethel Baptist Choir directed by Herman H. Harper (Word, WST 8043 LP). It will not please all tastes but is remarkable for its newness, dramatic power and unquestioned sincerity.

Now Thank We All Our God (Supreme, SM 1002) has an unusually good choir (London Crusader Choir) singing old favorites: And Can It Be; My Faith Looks Up To Thee; Praise Ye the Father; Rejoice Ye Pure in Heart; O Love that Wilt Not Let Me Go; To God Be the Glory; The Spacious Firmament; Blessed Assurance.

The Baptist Hour Choir, good in so many ways, is on A Calm Retreat (Word, W 3142 LP) with Jesus, Thou Joy of Loving Hearts; I Will Arise and Go; There Is a Green Hill; Jesus Is All the World to Me; O Sacred Head; Seek Ye the Lord; From Every Stormy Wind that Blows: He Who Would Valiant Be; The Lights of Home.

Another record in a calm mood is Wonderful Peace, Scott Douglass and his 16 Singing Men (Zondervan ZLP 575) with such favorites as Lost in the Night, He Giveth More Grace, Rock of Ages, He's Got the Whole World in His Hands, Wounded for Our Transprencious Peace at the Grace for You

gressions, Room at the Cross for You. You'll find some very significant group singing on Capitol's disc T 1526, The Voices of Hope. This recently organized group of a hundred voices presents a varied program including We've Come This Far by Faith; Jesus Loves Me; Fight My Battle; Stop by Here; Have You Got Good Religion?; Beautiful Garden of Prayer; Ask What

You Will; I Sure Do Love the Lord, Everlasting Life Is Free. in

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The beloved Mormon Tabernacle Choir celebrates the Civil War centennial with Songs of the North and South on Columbia's ML 5659. Their usual impeccable singing is both spirited and tender in these nostalgic songs which belong to all America. Tenting Tonight and several others have quite unusual arrangements.

Rejoice and Sing, featuring the Southwestern Singers under the baton of R. Paul Green, is one from Broadman (BR 1691 HM). Here are famous favorites sung with genuine religious feeling and musicianship and good enunciation. It is one for your shopping list. Rejoice, the Lord is King; O Jesus I Have Promised; When Morning Gilds the Skies; Thanksgiving Hymn; For the Beauty of the Earth; America the Beautiful; The Church's One Foundation; Let Others See Jesus in You; Come, Thou Fount of Every Blessing.

Tony Fontane Sings His Most Requested Hymns on RCA Victor's LPM 2301. He has a sympathetic style of his own, and a most artistic background of mixed chorus and orchestra makes a plush cushion for his already velvety voice. Over the Sunset Mountains; Standing Somewhere in the Shadows; Somebody Bigger than You and I; How Great Thou Art; It Took a Miracle; The Holy City.

New instrumentals cover a wide range — orchestra, organ, trombone, piano, marimba and carillon. The Reader's Digest set of 12 records, Festival of Light Classical Music, is a good buy, particularly for the person building a new record library. It begins with Tchaikovsky's Capriccio Italien and ends with his Swan Lake Ballet Suite. But in between are the works of a great variety of composers including Humperdink, Schubert, Liszt, Verdi, Ponchielli, Ravel, Grieg, Rossini and Mascagni. Performances are excellent, by important European orchestras.

We are becoming accustomed, recently, to hymns played by an orchestra rather than the traditional organ or piano. This is what we have in A Carmichael Concert (Word, W 3149 LP), with Ralph Carmichael at his best

in an excellently scored and performed program. Jesus, Name I Love; In the Carden; Must Jesus Bear the Cross Alone?; Amazing Grace; 'Tis So Sweet; Ivory Palaces; What a Friend; Some Golden Daybreak; Sweet Hour of

Columbia Records presents the Mormon Tabernacle Organ Recital (ML 5615) with Frank Asper at the organ. The Salt Lake organ never sounded better. Includes such favorites as the aria from Handel's Water Music, Andante Cantabile, Schumann's Evening Song. Songs of Jesus (Christian Faith, DU 1511) features Doris Ulrich at the piano. She plays as though she likes it and gives these elaborate hymn stylings a sincerity which is at once musical and artistic. What a Friend; The Name of Jesus Is So Sweet; Jesus, Name I Love; Fairest Lord Jesus; Stand Up for lesus.

Marcy Tigner, Trombone with Harp, Violin and Pipe Organ is an unusual combination (Christian Faith, MT 1351) and rewarding listening. My Jesus I Love Thee; Close to Thee; Abide With Me; Harbored in Jesus; Day by Day. Marimba Moods from Chapel Records, Mountain View, Calif., is a well chosen and played program including Brother James' Air, Agnus Dei, Glorious Things of Thee Are Spoken, Under His Wings. Linda Anderson and Evelyn Falconer, marim-

The thousands who have visited the Stephen Foster Memorial at White Springs, Florida, will cherish The Stephen Foster Carillon (Decca, DL 8923) as a musical reminder of that unforgettable occasion. Swanee River; Jeanie with the Light Brown Hair; Oh, Susanna; Gentle Annie; Open Thy Lattice, Love; Come Where My Love Lies Dreaming; My Old Kentucky Home; Camptown Races; Old Black Joe; Beautiful Dreamer; Our Bright Summer Days Are Gone; Beautiful Child of Song; Laura Lee.

DON'T MISS: Sacred Recital (Zondervan, ZLP 572) Dennis Moffat, an accomplished pianist, has retained the classic dignity of hymns while presenting them in a quite modern musical irchitecture. Day Is Dying in the West (Supreme CH 5001) Very reverent playing of familiar hymns by Paul Mickelson at the NBC pipe organ. A Decade of Dedication (Word, WST 8092 LP) From the White Sisters to Ronnie Avalone, an all-star cast doing their best numbers. A Song of Joy Zondervan ZLP 577) Merill Dunlop unlocks some delightful organ effects. Tender Loving Care (Chapel, LP 5051) Comforting hymns. Jesu, Joy of Man's Desiring; Be Still and Know That I Am Love; Wonderful Peace.

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The New Books
(Continued from page 91)

he had great pride. Tragically, the family betrayed him. The crash that is portrayed is both economic and spiritual. Well written and realistic but not offensive. Not for church libraries.—D.A.P.

SPIRIT LAKE, by MacKinlay Kantor (World, Cleveland, 957 pp., \$6.95).

"Vast in scope, breath-taking in intensity, forged in prose both muscular and lyrical, Spirit Lake is the truly great novel of the American frontier." I go along with that. Nearly one thousand pages are literally crowded with the details of early Americana. Love and faith, tenderness and passion, massacre and recovery, universal and wanton cruelty, along with obscenities that should never be printedall of these pour like a flood through the book. I found myself resenting many situations and their lurid descriptions, but at the same time I was convinced that they were authentic. As an historical record alone, Spirit Lake belongs in the mature library; and in the field of fiction this author reaches to the sky. Not for church libraries.—D.A.P.

THE UNDYING PAST, edited by Orville Prescott (Doubleday, N.Y., 623 pp., \$7.50).

The distinguished book reviewer of the New York Times is responsible for the finest anthology in the field of historical fiction that has come into my hands-up to now. The arrangement completes a panorama of the story of Western man from antiquity to the American War Between the States. The author's introduction explains and justifies his choices. Also he contributes an essay on the art of historical fiction. Between these backs is the story at its eloquent best. And what a relief from the miserable and often loathsome romances flooding the market today! Here is a volume to be a worthy and delightful companion on many a journey on sea, land and air, or by your quiet fireside.-D.A.P.

LIGHT FROM HEAVEN, by Christmas Carol Kauffman (Herald Press, Scottdale, Pa., 452 pp., \$3.50).

Perhaps this novel is stranger than fiction but also it is mature fiction written without offense. The climax is the triumphant struggle of a mother and her son, whose faith in each other prevailed against all the bitter odds and reached its ultimate victory in the heart of God.—D.A.P.

THERE IS A RIVER, by Richard Vaughan (E. P. Dutton, N.Y., 191 pp., \$3.50).

An exquisitely beautiful volume, an idyl both of innocence and discernment.

-D.A.P.

ROAD TO SODOM, by Jean Rees (Random House, N.Y., 279 pp., \$3.95).

Another in the mounting series of Old Testament novels, this book is a dramatic, human re-creation of two of the greatest stories of the Old Testament. Between these backs is visibly portrayed the faithful life of Abraham and Sarah and the moral and spiritual downfall of Abraham's nephew, Lot. Rather more closely than other books of this series, the Road to Sodom remains faithful to the Old Testament background.—D.A.P.

FOR THE TIME BEING, by Julia Siebel (Harcourt, Brace & World, N.Y., 219 pp., \$3.95).

Across these pages the reader follows the physical growth and spiritual development of three young people in the 1930's. Chiefly, however, this book is the story, told with both clarity and subtlety, of a most uncommon man. His fortunes fluctuate and his relationships to the world and his family shift and change, but he remains steadfast. Warm and rich with meaning.—D.A.P.

HER BRIDGE TO HAPPINESS, by Sallie Lee Bell (Zondervan, Grand Rapids, 117 pp., \$1.95).

Simply told but convincingly, Jeanne Trudeau's "bridge to happiness" spans the places of peril and brings her to triumph and happiness at last.—D.A.P.

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A FALL OF MOONDUST, by Arthur C. Clarke (Harcourt, Brace & World, N.Y., 248 pp., \$3.95).

This is an exciting novel of one hundred years hence on the moon. With a certain scientific impulse, this author writes convincingly and with conviction!—D.A.P.

SPRINGTIME FOR EVA, by Karin Anckarsvard (Harcourt, Brace & World, N.Y., 157 pp., \$2.95).

A delightful story that emerges from tragedy into a sensitive and discerning novel for young adults.—D.A.P.

EXPERIENCE. by Albert Palle (Doubleday, N.Y., 350 pp., \$4.50).

A journalist's search for himself. Sophisticated in the French manner, it is a mature novel for sophisticates. Not for church libraries.—D.A.P.

BROTHERLY LOVE, by Gabriel Fielding (William Morrow, N.Y., 282 pp., \$3.95).

This novel is the eloquent portrayal of a life committed by others to the church but mastered at last by personal faith. Even final tragedy does not obscure the light that shines like a penetrating beacon through these pages. Brotherly Love is at once powerful and frustrating but with a rich reward for the reader.—D.A.P.

A MAN IN A MIRROR, by Richard Llewellyn (Doubleday, N.Y., 431 pp., \$5.75).

I met this author when his first great novel, How Green Was My Valley, came into my hands. I recognized it then as a best seller and so announced it. This story is something else again, but it has the open and unmistakable Llewellyn trade mark. The central character is an African (Continued on page 100)

# RECORDS I LIKE

By BILL McVEY

Editor's Note: We asked Bill McVey, the Christian Herald Singer, to list his personal favorites from his own record collection, thinking this might give readers some ideas for Christmas giving. He came up with the following which includes concertos, hymns, spirituals, oratorios and other sacred classics-even a record his youngsters enjoy. Of course he didn't mention Hymns America Loves Best or The Christmas Story, since he is the featured soloist in both, but we will. Both are available from the Christian Herald Hymn Revival Program.

Beethoven Piano Concerto No. 5 in E Flat Major (Emperor) Opus 73. Clifford Curzon, piano, with the Vienna Philharmonic Orchestra. Conductor, Hans Knappertsbusch. Stereo. London CS-6019.

Majestic Themes. Claude Rhea with the Concert Orchestra of London conducted by Paul Mickelson. Word W-3087-LP.

Schumann Concerto for Piano-and Orchestra in A Minor, Opus 54. Daniel Chabrun, conductor; Karl Engel, pianist, Cento Soli Orchestra of Paris, Stereo, Omega OSL-14.

Great Protestant Humns. Virgil Fox, organist. RCA Victor LM-2099.

Franz Joseph Haydn: The Creation (complete). Mogens Woldike conducting the Chorus and Orchestra of the Vienna State Opera. Vanguard VRS 471/2.

Were You There? Fague Springman, Paul Mickelson directing the Concert Orchestra of London, Word W-3132-LP.

A Joyful Sound, Songs for Children. Children's Choir directed by Mabel Stewart Boyter. Word W-3137-LP.

A Mighty Fortress. The Mormon Tabernacle Choir directed by Richard P. Condie. Alexander Schreiner, Frank Asper, organists. Stereo. Columbia MS 6162.

Handel: Messiah (original Dublin version 1742). Hermann Scherchen conducting the Vienna State Opera Orchestra, Vienna Academy Chorus. Stereo. Westminster WST 306.

Jerome Hines Sings Gospel Hymns of the Salvation Army. London 5391.

Verdi: Requiem. Fritz Reiner directing the Vienna Philharmonic. Leontyne Price, Rosalind Elias, Jussi Bjoerling, Giorgio Tozzi. Chorus; Society of the Friends of Music, Vienna. RCA Victor 6091-1.



**GOOD FOR NOTHING** By Gina Bell Illustrated by George Wilde

WINDS A'BLOWING

By May Justus Illustrated by Jean Tamburine

**KEO THE CAVE BOY** 

By Lois Hamilton Fuller Illustrated by Donald Bolognese

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ALASKA HARVEST

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(Continued from page 85) and wise decisions are the chief features of a nice book for older girls. (Thos. Nelson, \$2.95.)

AS FAR AS SINGAPORE, by Pamela Brown. A well-sustained plot and an unusual setting make this an exciting book for girls of 11 to 14. Tired of her wealthy aunt's patronage, Fenella determines to get to her parents in the Far East by her own efforts. The fare is taken care of when she is engaged to accompany two Chinese children as far as Singapore. When no one appears to meet the children Fenella is faced with a week of problems. Characterization is varied and interesting. (Taplinger, \$2.50.)

SO YOUNG A QUEEN, by Lois Mills. There has been little material on Polish historical characters for children, and this is an appealing, though sentimental portrait of Poland's most beloved queen. story seems to be well documented. There's romance, danger, deep devotion to duty, and sacrifice. Jadwiga could not have been quite as saintly as she is pictured, but girls of 11 to 14 will enjoy her story. (Lothrop,

SADDLES FOR BREAKFAST, by Janet Randall. A knack for turning adversity into good fortune was Cousin Cora's best trait, and Robin found it was hers too as she adjusted to an entirely new life at the Sycamore Riding Stables. Horses, children, lessons in growing up and romance are all a part of this interestingly told story for older girls-especially the "horsy ones. (Longmans, \$3.25.)

UNDER THIS ROOF, by Borghild Dahl. This author always has a good story. and this one is well told. The theme of children's trying to stay together after the death of their parents is a much used one, but makes for a good character story and this is one of the best. Set among the Norwegians of Minnesota at the turn of the century it tells of a girl and boy, 16 and 14, who keep their younger brother and sisters with them and solve their almost insurmountable problems one by one with a strong faith in God to bring them through. (Dutton, \$3.50.)

THE STORY OF GRIZEL, by Elisabeth Kyle. Teen-age girls will enjoy this romantic tale of a Scottish girl of the seventeenth century. Forced to flee for his life from the English, Sir Patrick Hume goes to Holland where his family joins him. The story centers around his maturing daughter, Grizel, a fine and lovable young woman who faces her problems with love and good sense. A family story with excellent characterization, a love story and a historical novel. (Nelson, \$2.95.)

VALENTINE, by Evan Commager. Big, stolid Vermonter, Valentine, knew her name didn't suit her, and knew she didn't fit in with her giggling, gushing Southern schoolmates. During a year of adjustments Valentine learns to understand other people's feelings and gives valuable help to a family sadly expecting the death of a beloved member. The theme of death is seriously and beautifully

handled without undue sadness. A mature book with the beginning of a romance. (Harper, \$2.95.)

LOUIS AGASSIZ, ADVENTUROUS SCIENTIST, by Louise Hall Tharp. Young naturalists will be inspired with some of Louis Agassiz' enthusiasm as they read this warm biography of a fine man who never lost his excitement about his chosen career. Fish and glaciers were his specialties, but nothing in nature escaped his eager interest, and he taught his pupils how to see with new eyes. (Little, Brown,

MUIR OF THE MOUNTAINS, by William O. Douglas. From an austere childhood in Scotland John Muir was brought at the age of 11 to a homestead in Wisconsin. Hard work and stern discipline made him the man he was, but his interest in nature had been paramount from the start and led him to the Sierra Nevada mountains soon after he left home. His "unwavering, never-ending love of God's earth . . . and eternal, immortal, all-embracing Beauty" inspired him to fight for the conservation of our forests and the establishment of our national parks. This simply written account of his life will be an inspiration to young readers of 10 to 14. 'Simpler forms of life, such as trees and flowers, lift man's heart and help him un-derstand the glories of God's creatures." (Houghton Mifflin, \$1.95.)

THE FIRST 3000 YEARS, written and illustrated by C. B. Falls. This distinguished book by a fine artist tells the story of man's history from the ancient civilizations of the Euphrates Valley to the fall of Rome. The book starts with ten splendid color maps depicting the civilized world at various periods of these 3000 years. With text as readable as a story the author tells the adventure-mystery story of the search for the history of the period, the great men who made the history and something of the lives of the common people. Though the artist's pen drawings follow closely the art found by the archeologists, he has taken some of the stiffness out of them and given life to the people. A panorama of customs, religions, art, history and people, and a fine background history for children of 10 and up. (Viking, \$6.)

PIA'S JOURNEY TO THE HOLY LAND, by Sven and Pia Gillsater. In a large book profusely illustrated with brightly colored photographs the reader follows young Swedish Pia on a trip through the land of the Bible. Her famous photographer father took the photographs and wrote the brief accompanying text telling of the land and people as Pia saw them. A fine book to give children of all ages an idea of the Holy Land as it is today. (Harcourt, \$3.50.)

IN THE TIME OF THE CONDOR, by Eleanor Hull. The Indians of Ecuador are in the power of landowners and priests. Segundo was afraid of the Evangelicos, but learned to trust in their help and their desire to raise the standards of the Indians. In problems of health, education and agriculture the white man helps. (Friendship Press, \$2.95.)

OTHER BIBLE LANDS, by Bahija Lovejoy. Arabia, Iraq, Egypt, Jordan, Syria, Lebanon, Turkey and Iran are described in this supplementary geography which would be useful in Sunday schools Biblical references tie in each country with the past, and a description of the people and their present situation. (Abingdon,

THE LONG CRY, by Mildred Offerle. It was in the days of the prophet Jeremiah that Iewish Miriam was sent to Babylon on a visit to a luxurious Babylonian home to be a friend to a crippled Babylonian girl. The unusual setting is well depicted, and Miriam's romance and her growing belief that Israel must submit to captivity as Jeremiah advised makes adventure. (Concordia, \$3.)

FRIEND WITHIN THE GATES, The Story of Nurse Edith Cavell, by Elizabeth Grey. The title is a quotation from one of Nurse Cavell's own letters, written during the First World War when she witnessed Belgium's suffering. The author has told the story well-of Miss Cavell's courage, her devotion to her profession and the exciting incidents and tense moments leading up to her death at the hands of the Germans. One of her last stytements was, "I must have no hatred or bitterness toward anyone." Her story will inspire young people. (Houghton, \$3.)

THE THUNDER EGG, by Grace W. McGavran. Peter thought of the early Christian churches when he and his family homesteaded on reclaimed land in an irrigation project in eastern Washington. Their churches were just beginning, and Christian families helping one another in their new life could aid in making a beautiful church, too. Sometimes Peter's desire for a horse took precedence over the church, but when he showed a willingness to make a sacrifice both of his wishes came true. The Thunder Egg is an un-usual rock form found in the desert. (Friendship Press, \$2.95.)

BOATS AND SHIPS FROM A TO Z. by Anne Alexander. An alphabet with a difference for boys of 5 to 10 who love the sea. For each letter and each boat there are two pages with clear, lightly colored drawings and simple text in large print. Slow readers will not be discouraged with this and even 9- and 10-yeartrated by Will Huntington. (Rand olds will find much to interest them. Illus-Nally, \$2.75.)

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FROGS MERRY, by Juliet Kepes. Rollicking, diving, hiding from enemies, the frogs merry have a wonderful time in their blue world with the green lily pads. Simple artistic drawings in green and black on deep blue. Brief, simple text for the youngest. (Pantheon, \$2.95.)

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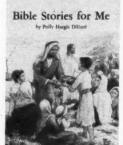
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BOOKS FOR YOUNG READERS

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# BOOKS

# Keep Me In Touch

By LEONARD GITTINGS

WE need the stimulus of contact with other people and other people's minds. This is where books come in. Any normal person can learn to enjoy what Andrew Lang has called "the sure companionship" and Longfellow "the sweet serenity of books." But one has to cultivate them as one does friends, approaching them with respect, appreciating their value, taking time to let them speak, and responding to their voices.

Why and how should I read? There are three factors that enter into the answer. First, there is the matter of discipline; next comes selectivity; finally, there is purpose. Without some such controls, one is likely to become a "cafeteria-style reader," passing along the well-laden counter, reaching out for whatever strikes one's fancy at the

As far as discipline is concerned. few indeed have the right to say, have no time to read." Some of the busiest people in the world have been among the most widely read. A good number of comments have been made in the press recently about the amount of reading President Kennedy does. John Wesley, one of the most active and productive men who ever lived, read hundreds of books as he jogged thousands of miles on horseback each year over the roads of Britain. The back of a horse is certainly different from a comfortable chair or a library, and the rutted, often muddy roads of England did not make for smooth riding! Yet Wesley was determined to read. In any age, one has to make time to read. And this requires self-discipline, the establishing of a fixed habit.

As for selectivity, a reader will need to learn resistance. One can waste a great deal of time and money trying to keep up with the literary Joneses. Each of us has so many hours and so many dollars to spend on reading, and we cannot afford to succumb to reading fads or big names. Therefore, we must be determinedly selective. By this I do not mean reading in a narrow field, or only those things that are attractive to us personally or even merely useful to us in our work or contacts with other people. Indeed, selectivity

can lead to wide diversity and range in reading.

Selective reading should lead one to cover as many fields as possible. Yet it may also be good practice to concentrate periodically on "blocks" of reading. One may take a period in history; a series of biographies; the books of one author; a special subject in one of the sciences; a series of the classics; or a group of devotional books. Working through such a "course" of unified reading can be both disciplinary and satisfying, and enable one to become at least a temporary specialist in a given field.

It is also good now and then to tackle a difficult book and force oneself to think on unfamiliar subjects. There is also value in having a permanent interest in one major field. For many years I have concentrated on biography, and have built up a biographical library. I never take a trip without carrying along either a biography I have not read or one I want to read again. Not everyone will have the same interests, but everyone ought to be selective in some way. Almost four hundred years ago the brilliant Sir Francis Bacon wrote: "Some books are to be tasted, others to be swallowed, and some few to be chewed and digested." We each must decide what diet pleases and helps us most.

With regard to purpose, one may read for personal relaxation, inspiration or information; or he may seek to understand and even serve his fellow man. A recent editorial in *Saturday Review* says: "The world needs a well-read America." Reading may provide us with increased personal resources and may help to make us better citizens of the world. These are things to which no Christian can be indifferent.

Books have been my friends in many parts of the world. I have learned the truth of Francois Fénelon's words: "The weary listlessness, which renders life unsupportable to the voluptuous and the indolent, is unknown to those who can employ themselves reading."

As a boy in a Welsh mining village, I developed a love of reading largely because of the influence of an older (Continued on page 104)

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The New Books
(Continued from page 94)

among his fellow Africans, who makes articulate the emotions, the traditions, the inhibitions, and the aspirations of his people. Two Europeans at least received generous and sympathetic treatment but the novel is of Africa today and the author is an authentic, convincing authority. Not for church libraries.—D.A.P.

LAST TRAIN OVER ROSTOV BRIDGE, by Captain Marion Aten, D.F.C., and Arthur Orrmont (Julian Messner, N.Y., 340 pp., \$4.95),

This book should have been written more than a generation ago. It is a "triumph of realism." But it is much more and portions of it should be required reading for high schools and colleges. We may not agree with the authors that Bolshevism and the Communism that followed could have been checkmated, if not destroyed, had General Wrangle been given the support of his vacillating allies, though their story is all but overwhelming. But we cannot escape the authority with which they write. These pages are filled with a tragic and practically unknown incident in modern history that was nevertheless a turning point for twentieth-century civilization and Christianity. The book reads like fiction, bloody, terrifying, brutal history. The horror of it is found in the words of the White Russian army captain who told the young American to go home and who said, "It (the war) is between Reds and God and I think God is going to throw in the towel." There is a poignant love story, but it is unfortunate that so much of the language unfits the volume as a whole for church and school libraries.

DARK RIDER, by Louis Zara (World, Cleveland, 505 pp., \$6.95).

This novel, which is based on the life of Steven Crane, is really a biography, realistic and mature, which becomes a story of physical, moral and spiritual self-destruction. Definitely not for Sunday-school and church library, but written with descriptive authority.—D.A.P.

SATURN OVER THE WATER, by J. B. Priestley (Doubleday, N.Y., 284 pp., 84.50).

This novel is mature with the Priestley humor and atmosphere. The principal character moves rapidly across the world, making intimate friendships on four continents with the speed of jet planes. The story is of a quest which though unreal and unconvincing is brilliantly told. Mature and at times unpleasant, but always "J. B. Priestley." Not for church libraries. —D.A.P.

THE MOUNTAIN AND THE FEATH-ER, by John Ashmead (Houghton Mifflin, Boston, 397 pp., \$5).

Here is a Second-World-War story which is well described as, "A most extraordinary novel about East, West, war and honor." It is dramatically mature. The

language is frequently unnecessarily realistic and profane, but I find the book authentic and vividly written. It is a little short of tragic, I think, that the vulgarities and obscenities taken from the outhouses of fiction by Lady Chatterley's Lover should have been so widely distributed in modern fiction. Certainly not for church or family library.—D.A.P.

THE WINTER OF OUR DISCONTENT, by John Steinbeck (Viking, N.Y., 311 pp., \$4.50).

This novel is something altogether different from other best sellers of the author, but it is as distinguished in its own right as Wayward Bus or The Grapes of Wrath. Those who wait for Steinbeck's next will be surprised with this. They may be disallusioned, but hardly will they be disappointed. Mature and not for church libraries.—D.A.P.

THE LIGHT IN THE PIAZZA, by Elizabeth Spencer (McGraw-Hill, N.Y., 110 pp., \$3).

Rarely does an author write with such perception, sensitivity and understanding as does Elizabeth Spencer in this short modern novel. More than anything else in the world, the mother wants happiness and contentment in normal measure written into her young daughter's life. She has reason to doubt this realization, and so the two are on a trip to Europe to "get away from it all." Then the unexpected happens—a chance meeting of Clara and a young Italian in Florence. The delicate dilemma of the disturbed mother unfolds into a subtle, and compelling story.—R.M.E.

SAVANNA, by Janice Holt Giles (Houghton Mifflin, Boston, 397 pp., \$4.95).

A story of the early American frontier. This novel is mature, realistic, at times brutal and even offensive, but never less than convincing. The heroine's first words as a baby were, "By myself," and through the tragedies of wifehood, motherhood and widowhood, she gloried in her own willful and unconventional way. She brought disease and death upon those she loved, but she was never less than a woman of vast courage, great beauty, and infinite tenderness. As glorified by this author, Savanna becomes the embodiment of the new world in which she is born, lives, loves, and has her being. Not for church libraries.—D.A.P.

PREP SCHOOLS, by Al Laney (Double-day, N.Y., 128 pp., \$5.95).

This volume contains succinctly written and fully illustrated, "profiles," stories of more than 50 American schools. I have not found previously anywhere a comparable volume.—D.A.P.

LEARNING TO LIVE, by Alan Redpath (Eerdmans, Grand Rapids, 132 pp., \$2,25).

Fifteen sermons preached by the evangelical and evangelistic pastor of the famous Moody Church in Chicago, Illinois Among the chapter heads are: "A Lesson on Devotion," "A Lesson on Prayer," "A Lesson on Faith," "A Lesson on Frustration" and "Hallelujah Anyway."—D.A.P.

CHRISTIAN HERALD

SOME PUT THEIR TRUST IN CHAR-IOTS, by Thomas Savage (Random House, N.Y., 273 pp., \$3.95).

Unforgettable characters are vividly portrayed on the broad canvas of this modern novel. The author writes with authority. His realism is tempered and restrained. His pen is at once sensitive and eloquent, and he is a sound story teller. Not for church libraries.-D.A.P.

GOOD-BYE, DOCTOR ROCH, by Andre Soubiran (Doubleday, N.Y., 331 pp., \$4.50).

A novel of psychiatry. Mental and spiritual frustrations are moving always toward character fulfillment. The psychological implications of the novel are unmistakable though the theme is developed slowly. The love story is told convincingly and beautifully written.-D.A.P.

THE SECRET GIFT, by A. E. Johnson (Doubleday, N.Y., 335 pp., \$4.50).

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MAN AND THE MOON, by R. S. Richardson and Chesley Bonestell (World, Cleveland, 171 pp., \$6.50).

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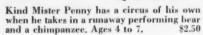
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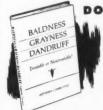


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Books Keep Me in Touch (Continued from page 98)

stepbrother, who bought me good books and encouraged me to use them. I lost him in my early teens when he, an officer in the British Royal Engineers, was cut down by shrapnel at Verdun during World War I. But his influence lingered on in my life. I resolved never to stop reading. Even when as a youth I worked long and hard hours in the coal mines of South Wales, I made time each evening to read whatever good books I could lay my hands on. My specialties then were English literature and religious works. These enriched my mind vitally during the formative years of my life.

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From London I obtained a catalogue of the world's classics, then arranged for a steady supply of these books to be sent out to us. Almost every paddle steamer that came down the Upper Congo River each three weeks brought a package of attractive little red, goldlettered volumes. Our mail-runner made his 200-mile round trip on foot every three weeks to bring them and other mail back to us. Between the many jobs on the station, traveling constantly over a "parish" of some 12,000 square miles, sitting in dugout canoes or lying under a mosquito net in my tent, I read and read. At night my light was a kerosene lantern. There could have been reason enough for not reading!

Plato, Augustine and Richard Baxter; Francis Bacon, Shakespeare and Milton; Dryden and Pope; Wordsworth and Walter Scott; Macaulay and Ruskin; Emerson, Hawthorne and Fenimore Cooper; Charles Kingsley, Dickens and Thackeray-these were some of my companions on long, lonely, journeys that sometimes took me away from my wife for weeks at a time.

During a later stay in the Congo, I set up other reading projects, arranging to have books sent out from the United States. Since returning to America I have, though engaged in many other duties, made time to indulge in several little reading marathons. My most recent was a systematic, consecutive study of the early Church Fathers from apostolic times down through Augustine. I had read much in this field before, but I now made these leaders march before me in a procession, one after another, insisting that each pause long enough to tell me something worthwhile. There were men from Caesarea, Antioch, Alexandria, Rome, Milan, Carthage and Constantinople, and they made me feel grateful that I belonged to a church that had produced such men.

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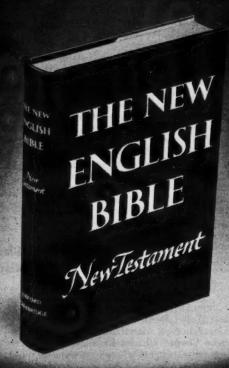
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The trustees of your church may badly need your photographic skill some day. In the event of damage to the building by fire, flood or storm, photographs taken immediately-before clean-up commences-may be of considerable help in settling your church's casualty insurance claims.

An "after" photograph, though, is always much more effective if there is also a "before" photograph. Every church would benefit by having on hand several current views of the interior and exterior.

"Before" photographs also can have other advantages in the event of casualty. A picture may jog memories regarding small items of property which otherwise might be forgotten during preparation of a claim of loss under the insurance policy. Loss adjusters for insurance companies say that families, businesses and even churches remember to put down larger items such as

damage to the organ, but they sometimes forget about the smaller items such as the loss of toys in the Sundayschool nursery. The attractive photograph that you took one Sunday morning will remind your trustees.

Needless to say, photographs of this sort which are "for the record" should not be kept in the church where they might be damaged in the same fire, but in your home or a safe-deposit box.

You and your camera can serve your church in the area of stewardship or fund-raising. If you have been taking pictures of church activities through the years, selected excerpts make a wonderful part of a stewardship meeting along the theme, "Here's the Way Your Dollars Serve the Lord."

Photographs of memorials are a considerate way of saying "Thank you" to the family who gives the memorial and, incidentally, may be of some value if the family's income-tax return is audited by the Government.

If your church is favored with historic associations or remarkable architecture, perhaps some of your colored slides could be made into post cardsa dignified method of raising funds.

In the field of service and fellowship, your camera-particularly a motion-picture camera or one taking colored slides -can work for your church. Highpriced public relations experts tell us that nothing interests people as much as themselves. Pictures from last summer's Sunday-school picnic are a wonderful way of building fellowship at a mid-winter family church night. Your movies or slides can also be brought to shut-ins, or to Mrs. Smith, say, down at the Old People's Home. Young men and women temporarily away from your church at school or in the armed services would welcome occasional

(Continued on page 113)

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# Threads of Gold

By Josephine Robertson

Scripture Reading: Philippians 4:4-13

Hymn: "The Light of God Is Falling Upon Life's Common Way."

Meditation: How surprised and delighted our great-great grandmothers would be if they could browse among the fabrics of a modern department store! No longer would they find only a few bolts of calico, flannel, broadcloth, dull woolens and perhaps a little costly silk, but a glamorous array of materials, fine enough for a queen's taste but designed for ordinary use. Surely they would marvel to discover everyday fabrics shot through with gold for dresses, draperies, tablecloths and upholstery. These are workaday items, but the golden thread gives a lovely highlight.

The fabric of our daily existence may appear drab and unexciting, but to those who watch and listen with their hearts it is shot through with threads of gold. These may be sights, sounds, words or actions. For each person they will be different golden glints to treasure and remember.

What might some of them be?

The smell of roses damp with dew on a June morning. Late afternoon sunlight slanting through tulips with the colors of stained glass. The radiant faces of a young man and young woman taking their marriage vows. The heartwarming message from an unexpected source, "Congratu-

lations on doing a fine piece of work.'

The stillness that is warm and living in an empty church. Just the right words of encouragement before a long journey: "Don't be afraid. You'll meet friendly people all along the way." The welcome after separation in the eyes of one who loves us. The proud expression of parents whose child wins honors. The song of birds floating through the open windows of a country church. The serious face of a child asking about God. The words in sermon or Scripture that leap with special meaning from the context. The flowers of an upland meadow and a new view of the world at the end of a long climb to a mountain top. The letter that comes in time of sorrow saying, "We love you... we are standing by." The sudden sense of God's sustaining strength.

A little girl imitating her mother's tenderness with her doll. A joyous surprise. The pleasure of singing together. The satisfaction of creating a picture, a pie or a poem that pleases others. The former pupil who comes up on the street and says, "I'll never forget..." The radiant face of one who has lived a long life with joyful awareness of God.

Life becomes richer and more meaningful when ears and eyes and heart develop the habit of recognizing the golden threads that shine through the fabric of our lives. Each of us could tell of many, but too often we glimpse them and let them slip away. Let us, rather, take Paul's admonition to heart: Think on these things.

Prayer: Dear Father, help us to find beauty and meaning in the simple experiences of life, dwelling with ever-deepening emphasis on those that are honest, pure, lovely and of good report, that these may quicken our sensitivity and enrich our spiritual life. Amen.

Devotions for Women



ri

of si (Continued from page 66)

right that he go and make a full explanation of the word to Kenny, who didn't understand it, either, he was sure, or he'd never have said it. So, I had to talk him out of that, gracefully. Said he should just tell Ken it was a bad word but that he should ask his father if he wanted to know more about it."

"That's right," Pam murmured, abstractedly. She turned a page and read for a moment. She laid the magazine down and sat for another moment, looking at nothing. A little sigh escaped her. Peter heard the sigh. He noted Ad-Libs open on her lap.

"What have the Misses and Mesdames Glamour Gals of the world of make-believe been up to?" he asked.

"Oh, the usual," Pam replied. "Rachel Larkin's been to Hawaii. Marge Peterson's in India. Carm and Peggy have bought a new home on a lake. And Anne flits off to the east, west, north or south on a moment's notice."

Peter laid aside his notes and gave Parn a searching look. "Pam, do you ever regret it?"

Pam's heart skipped a beat. She and Peter were so honest with each other that to try to evade his question by asking what he meant was useless and he wouldn't want an evasive answer.

"Sometimes I feel something that a psychiatrist might diagnose as a pang of regret shoot through me," she replied. "Especially when this wretched little magazine which I can't seem to make myself give up, comes. But it never lasts long—maybe I just don't have time to brood over the gay old life I might, or might not, have had." "I don't like that word, 'brood.'"

"Well, you're stuck with it, whether you like the word or not," Pam replied, with a gay change of mood, going to Peter and running her fingers through his hair. "Their names are Joan and Jean and Brian and Kimmy. And, except for this one restless little moment that comes each 30 days, when my total contribution to the human race's big-leap-forward' seems insignificant, I wouldn't trade them for trips to Hawaii or India or the moon, if I had a chance to ride right along with an astronaut!"

Peter drew her down on his lap. "'A good wife, who can find?'" he quoted, teasingly. "'She is far more precious than jewels. The heart of her husband trusts in her...her children rise up and call her blessed...'!"

Pam ran her finger down the bridge of Peter's nose and gave the end a little tweak. "That's Revised Standard Version of Proverbs," she said. "I like King James better. It says that this good woman's price is far above rubies. (Continued on page 115) Pella wood folding partitions

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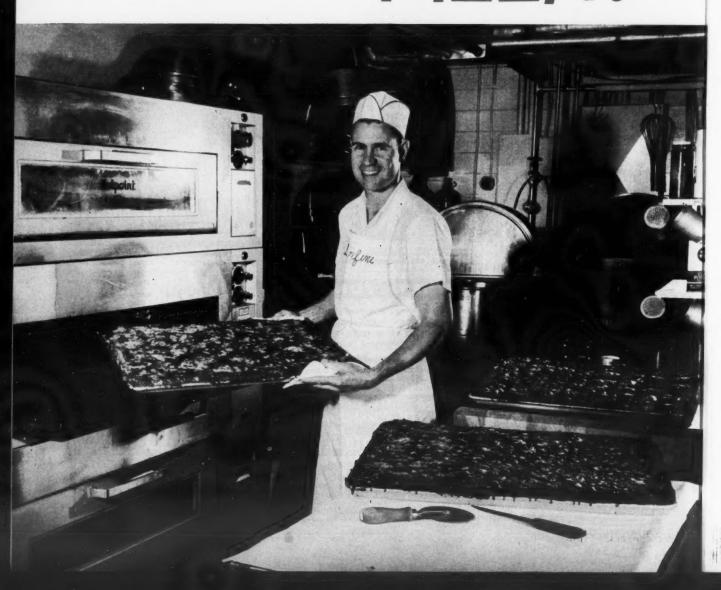
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 SPECIALTY OF THE HOUSE

Perhaps your group has been looking for something different to serve the combined youth groups or the father-and-son gathering. Why not try the great Italian favorite which has swept the country—pizza. You lack the special round pizza pans? Pizza is pizza—round or square! Use the pans you have. Houghton College dietician Mildred Gillette shares her recipe here. With tossed salad, milk and lemon meringue pie this is just about the favorite menu of the students.

# Have you tried PIZZA?





Here's the recipe for spicy, sausage-flavored Pizza (Houghton style) to serve 50

### CRUST

2½ qts. water (tepid) ¾ lbs. yeast (cake)

1 lb. shortening <sup>2</sup>/<sub>3</sub> cup sugar

1/3 cup salt

12 lb. flour (enough to make stiff dough)

Dissolve yeast in 1 quart water, then add sugar. Soften shortening in remaining water. Mix all. Let rise to twice its bulk. Weigh out 3 pounds of dough for each 18/26" pan. Roll out once and let rise (about 10 min.). Roll again to cover pan completely. Spread with sauce.

### SAUCE

8 lbs. ground beef

3 cans tomato paste (No. 10) 1/4 tsp. red pepper 1 lb. oleomargarine

Salt, pepper and garlic powder to taste.

Fry beef, add other ingredients, cook together. Spread hot sauce over dough, going out to edges. Sprinkle with topping.

### TOPPING

5 lbs. sharp cheese, shredded or ground

2 lbs. pepperoni, ground Oregano

Bake about 30 minutes at 375°. Cut in squares and serve immediately.

# THE SCHOOL BEHIND THE RECIPE

Co-educational Houghton College in western New York is possibly more widely known than the denomination which sponsors it. Operated by the Wesleyan Methodist Church of America, the school has 40 denominations represented in its student body.

The college, founded in 1882, has grown to an 850-student fully accredited liberal-arts institution respected for its high academic standing and emphasis upon personal Christian commitment. Nineteen of its 51 faculty members have earned doctor's degrees.

Half of Houghton's graduates go on to professional schools (especially from pre-medical and music courses) and about a third go directly into



teaching. Many enter the ministry and world missions service.

Set on a plateau overlooking the historic Indian country of the Genesee Valley, the campus is located in the village of Houghton, about 60 miles from Buffalo. Many self-help opportunities are available to students through part-time jobs on campus. Newest buildings are dormitories for men and women and the Chapel-Auditorium, seating 1200, in which a \$78,000 four-manual pipe organ will be installed next year. Luckey Memorial (pictured above) housing administrative offices and library, was the first of several campus structures to be built of native fieldstone. Dr. Stephen Paine, president, calls it "the building God showed us in the creek."



# It's Christ's Birthday but the Guests Are Yours

Yes, you are host to these men celebrating the greatest of all Birthdays. And how desperately they need your hospitality!

For these are the unwanted, the unloved, the despairing men of the Bowery. And in your name, your Bowery Mission invites them in for an extra measure of warmth and comfort and joy befitting this glorious Day of Days.

Here they find a beautifully decorated Christmas tree and individual gifts wrapped in gay paper and ribbons. They join in singing the oldtime carols. They partake of a hearty Christmas dinner, with turkey and all the trimmings. But most of all, they have here a newer. brighter opportunity to find... Christ.

There is so much on a day like this to strike a hidden, all-but-forgotten chord in a man.

In the hush of Christmas, in the flood of memories that come pouring in, a man receives far more than the pair of warm socks, the suit of heavy underwear, or the shirt that you've carefully wrapped. By your thoughtfulness, you strike a spark of hope and faith within him.

Be sure to include these guests of yours on your Christmas list. Shop early for a warm and serviceable gift—socks, gloves, underwear, or a shirt. And won't you take just a moment now to let us know (a card will do) your gift will be on its way soon?

# THE BOWERY MISSION & Young Men's Home

Office: 27 East 39th Street New York 16, New York

# THE LESSON BACKGROUND By Amos John Traver

November 5

### Growth in Christian Concern

MATTHEW 25:31-46; GALATIANS 6:2

Jesus is never out of character. No single teaching of our Lord can be interpreted by itself. The light from all that Jesus taught must be thrown upon this parable of final judgment. Jesus always emphasized motive. "Out of the heart" is His probing principle of judgment. Many have cited this parable as support for the idea that nothing else matters in a man's life so long as he is honest, kind and neighborly. Jesus insists that love and loyalty for Him must be the inspiration for neighborly concern. In this parable Jesus is describing the fruits of faith in Him,

Surprise is the almost shocking reaction of both lost and saved, "When did we see Thee?" is their question. Jesus is saying that the greatest danger in good works is human pride. The moment we begin to think that we deserve credit for Christian concern, we have coiled the spring of our goodness. "What a good boy I am" is no song for a humble Christian. Self-forgetful service leaves no room for pride.

When we love Jesus Christ we will devote our lives to the things that please Him. His life was spent freely in service of those who were in greatest need. "To seek and save the lost" was His life purpose. Concern for poor, afflicted, under-privileged, friendless, despised folks marked His ministry. Our attitude toward them and our service to them, become the basis for our eternal destiny. But the love of Christ must constrain. How do we prove this love? By Christian concern.

November 12

### Growth Through Stewardship

MATTHEW 25:14-29; ROMANS 12:1

In Jesus' times stewards were trusted servants, authorized to administer the owner's property in his absence. The word steward means literally stywarden or house-warden. This was also the original meaning of the Greek word that it translates. The responsibility of a steward was well known by the people who first heard Jesus tell this story.

Jesus was saying that we do not own anything, for all belongs to God. Even our potential abilities of mind and body are His. As the real owner of the talents left the stewards full responsibility for their use, so God entrusts our talents to us. Some of us are many talented, more of us have few talents, perhaps only one. From each of us is expected a reasonable return on God's investment. His return will be the time of accounting. Fidelity and energy in the use of our talents, not their number or quality, will be the basis of judgment.

Christians have a special motive for good stewardship. It is not only God's ownership of all that we have and are through creation. He has redeemed us through Christ. We are bought with a price. Our hearts should be so full of love and gratitude to God in Christ that our highest life purpose will be to live as He would approve. Christian stewardship is a practical response to God's grace. It is to live unselfishly for others for Jesus' sake.

No one is endowed with less than one talent. C. H. Spurgeon once said "God Almighty has no time to make nobodies." Our service must be in pro-

portion to our endowments. The onetalent steward had the wrong attitude toward his master. If he had respected him he would have done the best he could with what he had. With use his talent would have increased.

### • November 19

### Growth Through Self-Discipline

II PETER 1:2-11; I CORINTHIANS 9:25

Self-discipline is a common-sense virtue. Everyone knows its value, though too few practice it. Success is not cheap in any area of life. The difference between major-league ball players and the sand-lot variety is not necessarily in ability. To get to the top requires constant discipline. The lusts and desires of the body must be subjected to the purpose for which we live. Paul knew what a price athletes paid for wearing the ivy wreath of victory.

It takes a strong will to exercise self-discipline. Few are so endowed. Temptations to be intemperate in what we eat or drink or do beset each of us. Paul wrote, "My own behaviour baffles me. For I find myself not doing what I really want to do but doing what I really loathe." (Romans 7:15, Phillips' translation.) We need Christ's help to discipline ourselves. It is Christ-discipline we need.

Christ furnishes us with a worthy life purpose, The Christian's goal is to be like Christ. But this is an impossible goal. Strive as we will the goal will always be beyond our grasp, till life here is over and we shall be like Him for we shall see Him as He is. But Christ never sets a goal for us without promising His help to meet it. Many a victim of alcohol has sworn off, only to fall again. The surest way to discipline our appetites is to yield to the love of Christ. This is the peculiar power to reform sinners marked

by the miracles of grace in our rescue missions. With every victory over sin, won by Christ in our lives, will come growing power to resist temptation. Paul had the answer, "For to me to live is Christ." This is the life, the only life worth the living!

### • November 26

### Keep On Growing

II TIMOTHY 1:3-14; I TIMOTHY 6:12

When we write personal letters we do not expect them to appear in print and to be read by millions. There is no reason to believe that Paul dreamed that his letters to young Timothy would be read centuries later. But the fatherly advice he gave to Timothy is just as timely for youth of today.

Clearly Paul saw in Timothy unrealized abilities. Probably he was surprised at flashes of brilliance but concerned that the young man seemed complacent and much too easy-going. So Paul pleads with him "to kindle the gift of God that is within you.' Timothy must wake up. He must remember that Christianity is a full-time, everyday business. Spurts of activity do not excuse interims of lethargy.

Our talents are "gifts of God," they are entrusted to us and we are responsible to God for their use. To fail to use them continuously is to rob God. Omission of duty is as real a sin as commission. Talents grow by use; they are soon lost by disuse. If electricity cannot find an exit it cannot enter. There is no impression without expression, no inlet without outlet. God's grace flowing into our hearts must find expression through hands and feet, lips and life, or it will be "wasted" grace. The torch of Jesus' love is flaming to kindle our hearts into ceaseless longing to share in realizing Jesus' life purpose. Christians "keep on keeping on!"

### Let Your Camera Work (Continued from page 107)

snapshots, together with copies of your church bulletin or other publications. Your camera reminds them that they are not forgotten by their church.

Prints of the same pictures can be sent to your church's missionary in, say, South America or the Tennessee mountains. They will not only build fellowship but will help him to explain to the people he is teaching how your church lives and works.

Your Sunday-school superintendent needs you and your camera. Not only can you make a record of each class, but many times photographs of nearby or distant places may be tied in with a lesson program. Pictures of Mediterranean and European countries, for example, tie in magnificently with a study of the history of the Christian Church.

Perhaps the senior class of the Sunday school last year was able to visit New York. Isn't it wonderful that your camera made a record to be shown to the rest of the classes?

You don't have to be an expert photographer to serve your church and you don't need the last word in cameras, lenses or filters. The important things to remember are-interesting subjects, action where possible, pictures that tell

Whether you are making a legally useful photo record, dressing up an annual report, explaining a proposed church budget or recording marriages, baptisms, confirmations, you and your camera can work for your church.

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# Audio-Visuals

By WILLIAM S. HOCKMAN

### What Is New in the Audio-Visual World?

HERE have been no significant developments in projection equipment for the church other than the introduction of the compact filmstrip projectors, the term "compact" being used because of their small size, lower cost and adequacy for small groups in the church. Churches are now able to purchase one standard projector for large audiences in the sanctuary or church hall, and several compacts for use in departments and classrooms. The price for one make is three for \$100, and a newer make sells for less. We, our-selves, have run tests on all manufactures. Our teachers, as well as the writer, have our preferences.

One of the good motion-picture projectors has been greatly improved by 'transistorizing" the amplifier and placing the take-up reel up behind the machine instead of down in front. This results in easier placement on projec-

tion stands and tables.

The mat white screen of any trade name is holding its own, but the embossed plastic screens under several different trade names are not in great demand. They are too difficult to make in the wall version, which is the kind churches require wherever projection is frequent. The beaded screen fabric is also in demand, and makes a splendid screen at the right place, that is, where the viewing angle is not very wide or is used in long, narrow rooms. In side-angle situations requiring a larger screen, the mat white fabric still holds first place.

The one improvement in light control terminology is that the former expressions "black-out" and "darkening" have been superseded by the more accurate term "light control," since we do not black-out the room, but control the light that would interfere with good

projection.

Light control falls into three general catagories: shades, blinds, draperies. Draperies are often easiest to install; they enhance the appearance and acoustical properties of the room, and they are frequently less expensive than the other types. We have, perhaps, the only installation of sateen milium lightcontrol draperies in the country and,

after having used them for a year, like them very much.

The transistorized wireless microphone has received much attention recently. Ministers are beginning to see great possibilities in this new system of gathering data. The "mike," which the minister can wear lavaliere style, is not connected to the amplifier by a wire. It broadcasts to the amplifier, leaving the wearer free to move about at a considerable distance from the amplifier. Thus, the minister can travel from lectern to pulpit, from pulpit to altar, then out into the narthex to greet his parishioners.

If he is aware of all the possibilities of this wireless microphone, he can plug a tape recorder into the amplifier and record all the conversations he has with people in the narthex-learn about those who are ill, those who have gone to the hospital, who the new family is, what their names, addresses and places of former residence are, and have a record of the call he has promised to

On the following morning either he or his secretary can listen to the tape on which this data is recorded, have the important items written out, and the same tape may be used on the following Sunday. No longer is a clergyman required to do the work of a business machine.

### Try These Films For Christmas

HOLY Night—Biblical (30 minutes, color and B&W, Cathedral, from rental libraries); The Candle Makerstylized animation, a delightful story with quiet humor and a profound message (13 minutes, color, Cathedral); Teen-Age Christmas-modern teenagers of the church learn the real meaning of Christmas (30 minutes, color or B&W, Family Films, available from most dealers); First Noel-just out, very artistic animation, rich, original music, Biblical text (13 minutes, Cathedral, available from most libraries); The Greatest Gift-Grandfather reads the Biblical story as it is visualized, ending with Christmas carols (30 minutes, B&W, Concordia produced but available from most rental firms); To Each a Gift-set at the turn of this century, the film unfolds the fine qualities of family devotion and unselfishness (30 minutes, color, produced by Concordia, the film is widely available).

(Continued from page 109)

I hold out for that, 'Jewels' are too vague. Might be just costume jewelry!' She and Peter laughed together.

"Well, anyway, Pam, I hope I haven't deprived you of anything that would have been better than me and the kids and our work together. And, if I may again quote: 'Many women have done excellently but you surpass them all.' That's from both Proverbs and Peter Hollis, straight from the heart!

They kissed long and tenderly. Pam climbed out of Peter's lap, took Ad-Libs and threw it in the wastebasket.

There's one sure thing," she said. "None of those gad-about-the-worlds go where I'm going tonight." And she went to put on her hat for choir practice.

Thanksgiving Table (Continued from page 37)

merely the sharing of food and warmth and hospitality, but the sharing of laughter and love and of such happiness and peace of mind as we possess.

Some people need a square meal, but others need a measure of human understanding. Some people desire physical nourishment, but others crave the kind of nourishment that builds spiritual strength.

It is within the power of each one of us to celebrate the feast of Thanksgiving as it should be celebrated. It is right that we should invite guests; any number of them! The only guest that must not be invited to the Thanksgiving table is selfishness.

The little hopes come crowding close Upon Thanksgiving Day, The little dreams, the little faiths That years have burned away! Old age becomes a phantom for One breathing space, at least, And poverty averts her head And will not spoil our feast.

A moment out of turmoil and An hour free of strife, The while we smile and glorify The simple things of life. We who have lost touch love again, We workers pause to play-This is our ritual, our prayer, Upon Thanksgiving Day!

### 15

The simple things of life take on a new meaning at Thanksgiving. Though sophistication and over-advertising have rubbed the freshness and luster from more than one holiday, they can't harm the flavor of Thanksgiving, for Thanksgiving is a day of family ties, a day of home-making and home-coming.

Pictures always drift through my

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tance of more children.

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THE AMERICAN EUROPEAN BETHEL MISSION, INC. 252 North Dillon Street, Dept. HD, Les Angeles 26, Calif. mind when I see the word "Thanksgiving" printed on a page or written into a letter. I see my mother, almost eclipsed by a huge gingham apron, making pies at a kitchen table—mince and pumpkin pies, and perhaps an apple pie thrown in for good measure. I see her crimping them carefully, along the edges, with a fork—mother was a great pie maker!

There's a unique factory-if you'd call it such-up Connecticut way. It's called the Oronoque Orchards. It's housed in a long low building that stands on a hilltop, and it's indeed surrounded by apple orchards. When you come close to it you're aware of a spicy smell, mixed with the smell of new cider. You enter a homey looking shop, and there you see pies-every known variety of them-and a few by-products, such as cookies and cakes and jellies, but the pie's the thing! If you ask the owner of Oronoque, Mrs. Winton, she'll take you on the grand tour. You'll see the workrooms-each one as homey as the shop itself, although they're on a much larger scale-and the cider press and the giant refrigerators, and the long tables at which smiling women sit, crimping the edges of pies with a fork in the old-fashioned way, as my mother did.

This informal and charming factory, which brings in hundreds of thousands of dollars a year, started with three apple pies, which Mrs. Winton herself baked, not many years ago, for charity.

I'll tell you the story as briefly as possible. Mrs. Winton promised to give money to a church organization and, at the time, money was a bit scarce in the Winton home. But she'd always been a fine pastry cook—so she baked three pies and put them on a little stand by the road and they were snapped up immediately. Spurred on to greater effort, she baked five more the next day, and they were gone before they were cool. The next day she baked 15, and by the end of the week she had a tidy

sum to give her church! And the people who bought them kept coming back for more pies, and sending their friends, and that was the beginning of it all!

It just goes to show that, if you throw your pies on the waters of charity, they may return to you in the form of a landoffice business.

Yes, when I so much as see the word "Thanksgiving" I see pictures, too...
Men and women walking slowly into a white village church where they will gather together to listen to a sermon and sing hymns of praise and hear the President's proclamation. I see a door flung wide to family and friends and I see smoke curling up from a red chimney and I see the last button chrysanthemums from the garden in a copper bowl.

I see a table shining with glass and silver and damask, with a hollowed-out pumpkin filled with fruit as a centerpiece. I see heads bent as the blessing is asked—usually it's a few lines of poetry, or a short Bible verse—"For what we are about to receive may the Lord make us truly thankful"—something like that.

is in in

There's been a good deal of calamity crying this year. The words "cold war" have become all too familiar to us. The television has brought some ugly faces into our living rooms and the newspapers have brought headlined threats that are just as ugly as the faces! But even so, we mustn't forget that Thanksgiving, our national holiday, was built on faith and hope and mutual trust the faith and hope and trust that carried a band of people across practically uncharted seas because they longed to find freedom to worship God.

Well, they found other things beside freedom. They found hunger and fear and savages who burned and plundered and killed. But they also found the courage to plant again and again until the hunger was appeased and to mask fear with a smile and finally to invite the savages into their homes to sit beside them at the Thanksgiving table.

These people were the roots of the tree which is the United States of America, and it isn't the sort of a tree that loses its leaves when the autumn wind blows fiercely and the snowdrifts shut us away from communication with our neighbors. It's an evergreen tree, friends of mine—the forerunner of the Christmas tree, coming next month.

No Sunday Saints (Continued from page 24)

at once he began to talk about being called to preach the Word, and about feeling the Spirit moving in his heart. Jack (that's what I'll call him) became in time assistant superintendent of the BYPU in his church. He talked continually about preaching the Word, even on the tennis court, and as he spoke his stout voice would rise and the veins in his neck would swell dangerously.

At just about that time I moved to Washington and never saw Jack again. Within five years he had been confined in an asylum for the insane where a

year later he died.

I am not suggesting that in order to be a good Christian one needs to be insane, but I do think that it helps—in the right amount and of the right sort. Most of us so-called "sane" people are a little "off" in one way or another. A perfectly balanced person becomes upset over nothing. That is a bad, bad way to be. The true Christian should have moments of that kind of righteous wrath that will move him against any and all evil until it has been moved away.

We modern Christians are too conservative, too tolerant. With our Sabbath piety and six-day unconcern, have we not lost the feverish fervor of doing good? We are never accused these days of being radicals for the right. The most revolutionary people of Paul's day were the Christians! Twentieth-century Christians are mostly, I fear, searching for contentment, security and satisfying experiences.

You have been called to join those angry, unsatisfied men and women who will not walk "as other Gentiles walk in the vanity of their mind."

On the tail end of this thought, I say that you have been called to demonstrate the life of cheerful calm. Can a man show both anger and cheerful calm at the same time? Indeed he can! Indeed he must! The angry Christian can hate the evil yet love the evil-doer.

Prayer

### FOR A NEW SUNDAY SCHOOL TEACHER

OUR Father, I thank Thee for the opportunity to share my faith. Help me to teach as Jesus taught: by example, by words and stories vividly related to everyday experience. Guide us in the discussion of problems and help me to encourage the expression of groping, outreaching thoughts.

I pray that I may avoid presenting rigid concepts that might be questioned later, but rather plant in these young minds the seeds of religious thought that will grow and flower with the child's later maturity and experience.

Grant me patience, humor, understanding and the humility to learn as well as teach.

Through Thy divine power I pray that these children may be directed to Thy way of love.

In Jesus' name, Amen.

—Josephine Robertson



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A cheerful calm enables the followers of Christ never to confuse the two, for to do so is to let anger get into the saddle. Anger can drive out all love of God and man. That's what Paul means by writing, "Let not the sun go down upon your wrath."

You have been called to maintain this cheerful calm in the face of personal tribulation. I don't know whether a sociological survey would show that Christians seem to carry their troubles any better than others. I do know a number of so-called Christians who find much to complain about. They can see so much sunshine in the lot of others but so little in their own.

How many there are who have become trapped in the dungeon of their own fretful selves because they have not the Christian faith that upholds with its cheering calm!

At the other end of the emotional scale are those who have no inner cheer because of the very emptiness of their existence.

Recently, a friend of mine was remarking to me that her sister, who retired from school teaching some years ago owing to a physical disability, had begun to do substitute teaching to have something to do. She had become so bored just sitting around the house all the time. I asked my friend, "Does she take part in community activities, like the YWCA, or in church affairs?" "No," she answered, "my sister was never a joiner." What a pity! She was never a joiner, and yet she joined herself to such aimless emptiness that life for her is "flat, stale and unprofitable."

The world is full of work that must be done and you have been called to do part of it. The Christian vocation embraces all kinds of human endeavor, for all of it is important to God. The line of separation that we attempt to draw between the secular and the sacred is, in my opinion, largely a phony. A Christian ought to be as much a Christian on Monday as on Sunday, at work as at prayer. Indeed, through our work our chances to demonstrate the Christian manner and motive are infinitely multiplied. Christ Himself was a carpenter; further, his language and lessons were packed with allusions to work: e.g., the parables of the laborers and of the sowers, and of the good shepherd.

Bishop Otto T. Nall wrote, "Plowing and preaching are both callings of God; preaching is only closer to God if the preacher makes it so."

It is written in the Scriptures: "Let your light so shine that men may see your good works." Permit me to paraphrase a bit: "Let your work so shine that men may see both good and God in you."

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this Christian vocation, for the future begins with them. It is not enough that they simply shed brightness all around them.

When Christ's parents were on their way back home to Nazareth from Jerusalem, they discovered that Jesus had been left behind. Where did they find their 12-year-old? On the street corner, at a party or looking at their equivalent of television? No! In the temple right in the middle of the wise men, the teachers of that day, both hearing and asking them questions.

Note first that the boy Jesus was in church; he was also in school, because for the Jews of those days the synagogue served as school, too; he was in the company of teachers. God has called children to seek opportunities, as Jesus did, to grow in wisdom through proper associations, by studious attendance at school and by active

interest in the church. The second lesson of this episode is that Christ's parents had complete confidence in Him. Otherwise, they would not have left the city on the supposition that He was somewhere in the company of friends and relatives who were returning to Nazareth. They were not delinquent parents (of whom we have too many today-and not all outside the church) nor was He a juvenile delinquent. They knew full well that He, as Luke puts it, "was subject to them." The meaning here is that the boy Christ had so responded to the disciplines of home and synagogue that they could trust Him to be doing the right things, in the right places, with

the right people.

Young people are called to emulate the example of this marvelous Galilean lad of 12. In this way they will win the favor of God and man because they will be readying themselves for lives of Christian service even while they live them in childhood and in adoles-

You have been called! God spreads His word to men through men. Therefore He needs you. You have been called, as were the faithful of old days, to share in earth's greatest enterprise: winning the world for and with Christ. It will demand every faculty, every talent, to root out evil with the conquering alchemy of Christian love. It will require an inward composure, resting on Christian faith, that can look squarely into the eye of life's tornadic storms with an ever cheerful calmness of soul. In this holy endeavor there can be no part-time Christians, no Sunday saints. The time commands every man, woman and child, not just the minister or leader, to make the earthly kingdom and the heavenly kingdom one kingdom. Then in truth will you be heeding Paul's exhortation: "Walk worthy of the vocation wherewith ye are called." .

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